

F.C.

BELS TRIAL
EXAMINED
THAT IS *H. May*

A refutation of his late Treatise, intituled, *The*
TRIAL OF THE NEVVE RELIGION.

By B. C. Student in diuinitie.

*VV*herein his many & grosse vntruthes, with diuers contradictions are
discovered: Together with an examination of the principal partes
of that vaine Pamphlet: and the antiquitie & veritie of sundry
Catholike articles, which he calleth rotten ragges of the
newe religion, are defended against the newe Rag-
master of RASCAL.

In the Preface likewise, a short viewe of one THOMAS
ROGERS vntruthes is sett downe, taken out of his booke
called. THE FAITH DOCTRINE AND RE-
LIGION, PROFESSED AND PROTECTED
IN THE REALME OF ENGLAND, &c.
With a short memorandum for T. V.
otherwise called Th. Vdal.

Ierem 7. v. 8.

Beholde you trust to your selues in the wordes of lytles,
which shall not profit you.

Printed at Roane. 1608.

EXAMINED

TRIAL

THAT IS

A Collection of the most interesting Trials of the New England

By J. C. Bennett in 1788.

Printed by J. C. Bennett in 1788. The first edition was published in 1788. The second edition was published in 1788. The third edition was published in 1788. The fourth edition was published in 1788. The fifth edition was published in 1788. The sixth edition was published in 1788. The seventh edition was published in 1788. The eighth edition was published in 1788. The ninth edition was published in 1788. The tenth edition was published in 1788.

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1788. v. 8.

Believe you this to your friend the words of which will not profit you.

Printed at Boston. 1608.



THE PREFACE
TO THE GOODE
CHRISTIAN
READER.

IN my last booke (goode Reader) which I published against the challenging minister intituled. The Dolefull knell of Thomas Bell: I very well remember, that I freed my self from writing ought against him, vntill I had sett forth his Blacke Buriall, contayning an answer to the mayne of all his blasphemous bookes and pestilent pamphlets, yf iust reasons there specified hindred not my designement: notwithstanding meeting not longe since with a newe toy of his, tricked and trimmed vp, with diuers patches and rusty ragges, drawn from the dunghille of his former monuments, and called by him, The Trial of the newe religion: I resolved to examine his depositions, and to try the truth of his newe treatise: and that both because it falleth out very fittely and in order, that hauing rung Bels Dolefull knell, this examination of his Triall, as his winding sheete should follow, before the solemnity of his foule Funerals and interring of his carcasse be kept: and also for that I feare by
the

The Preface

the disastrous coniunction of the planets, that a cold frost of pouerty, will yet keepe backe the springe of the promised worke, and therefore I thought it not amisse to publishe this Treatise being not of any such bulke, but that a fewe crownes may dispatch the impression. And lastly, to giue Bell sure and certaine intelligence, that it was contempt of him, and his bookes, that made them passe so longe without answer, and not any rare learning, or stinginge fluffe, as in the light of his darke dreaming conceipt, proceeding from much vanity and litle humiluy, small grace & great pride, be framed to himself.

His eies I hope by this time be opened to see, that albeit he were an importune challenger, yet he lay not so close, but that his sides haue bene soundly bombasted, and his quarters kindly curried ouer. That disdainfull stile of his which before trampled vpon our silence: those mounting words which in former tymes menaced nothing but death and destruction: that insulting raine which did so contemptibly caper vpon our quiet carcasses, is now becom bankrupt and fled the countrey. Those ouerlooking termes and fiery phrases, those terrible taunts, which with restless peinne he rung in our eares, and neuer ceased to rangle both in towne and countrey are vanished, and blowne away like the locusts of Egypt. The world is altered, Totnam is turned French: his boat courage is cooled, the gosselling Goliath hath sweating vpon the earth fetching his last gaspe, and the false pleasinge lustre of his bookes faded and com to nothing. In former tymes this and such like were his vsual songs. No no they do in effect confesse so much, whiles they neither dare answer any one booke at all, nor any one chapter wholly, but here and there an odde piece or sentence, I protest vnto the gentle Reader I partly blushe on their behalf. But neuer as I thinke shall I liue so longe to heare any more such musické. No no that tune is out of date,

the

Funeral.
l. b. 1. cap.
2. pag. 6.

to the Reader.

the blond hath left his cheekes; and runne in poste to comfort his faintinge heart.

It was also no question a braue pangue of his vaunting spirit, when he came ouer vs in this insulting manner. They are so nettled, lo pricked and goared with my booke, and their religion lo battered with their owne best learned doctors, and most skillefull Proctors, that gladly they would satisfy their Iesuited Popelings, & wipe away that discredit, which hangeth at their beardes, for which ende they vse many cooseninge trickes, iuglings, and lieger-demains, so to stay the outcries of the people vntill I be dead, and then by your fauour, they will com vpon me with good speed. Canis mortuus non mordet: but before that day, my life I gage in that behalfe, they dare not for their gutte: publishe any direct & full answer etc. because to snatch here a piece & there a piece, is no answer at all, but a mere toy for young children to play withall. But pardon him this, & he will neuer do so any more whiles he liueth, it was the beate of his zeale and the longe gaping after an ouersecing benefice, that made so many madde and losty words to runne forth, whiles the doore was open. Balams eies be now illuminated, and he seeth verie well, and the world knoweth, that his booke is not only answerable, but also som of the answered. His Downefall of Popery which in the highe pitche of his soaringe pride he affirmed to be such tickling stuffe that euery article cōclusiō, & propositiō therein cōtained, might truly be called, Noli me tangere, because they dare not (quoth he) for ten thousand milliōs of gould touch the same fully & directly: whē as for al that, euery article hath bene examined, euery cōclusiō cōfuted & euery propositiō perused, answered, & beaten in pieces, so that the Minister

Funeral.
lib. 2. cap.
1. pag. 4.

Funeral.
lib. 2. cap.
4 pag. 10.

The Preface

may truly be called *Noli mihi credere*, and deserueth for this and hundreds more of like qualitie, ten thousand millions of whetstones for the rewarde of his workes, the trophées of his labours, and the perpetuall ensigne of his false, foolish, and phantasticall monuments.

But to prosecute further in particular this present Pamphlet, the due examination whereof I haue vndertaken, two speciall things remayne yet to be spoken of. The first concerning my self: the second touchinge the Minister. As for my self, thou shalt vnderstand (good Reader) that I was once determined, to haue answered the treatise fully and wholly, as thou maist perceiue by the first and second chapters: but afterward infirmity of body hindering the course of my studies, and desire of minde to haue it dispatched with all speed, caused an other resolution which may perhaps reuue Bels dead spirits, and inflame his cooled bloud, and make him com out once againe with his old complaint, that I haue answered him by pieces and patches, and for my lugges and guttes durst not deale with the whole, and that I haue after much labour and study, much siftinge and searching, out of the whole tome of his Triall, consisting almost of foue and twenty leaues in quarto, gathered only eight and fiftie vnruthes, and not past some foue or fixe contradictions. If the winde be gotte againe into that corner, no remedy but I must beare of the storme with the cloake of patience, hopinge that the good reader will consider, how as I was not bound to meddle with his Pamphlet at all, so it was also at my choice to leaue what I list and take what I pleased, especially making open profession of this my course taken therein, and haue not any way abused the good Reader, as Bell hath, who in his Funeral doth make the world beleue, that he hath wholly answered my Forerunner, consisting only of fower sheetes of paper, and yet omitteth many notable and principall points, as I noted in the Dolefull knell as for
example,

Such are
Bels phrases.

to the Reader.

example, where his congregation is challenged by me to haue bene vnknowne for many hundred years together, (as they are enforced to confesse) our Church all that while bearinge saile in the sight of the world: and also charged to maintayne the heresies of Acrius, Vigilantius, and to take part with Iulian the Apostata, and Turkeish Mahumetans: so all which troublsome objections, he maketh silence to giue the solution.

The irreconciliable dissensions likewise of the Protestants in Germany, and the endles brawles of our Ministers at home, not in triuall toys, but in matters of maine moment and importance, beinge vpon iust occasion sett before him, he sayneth himself blinde, and will not see any more then pleaseth himself: and the beteer to cloake this his dealinge, he hath peruerterd the whole order, chopping and chaunginge all thinges, as best serueth for the concealing of his treachery, as in the fore- In the said booke is handled. But as for me, albeit I haue not taken Preface a litle before the end.
vpon me any inuere reply, yet shall the good Reader finde euery chapter examined in order, no one omitted, and not much worth the speaking of, to be lette passe: so that in very truth it may serue for a iust confutation. An other thinge also Bell is to vnderstand, viz., that he hath entered into an obligation of all losse of creditte for euer, if he can be conuincd guilty of one only vntruth. Be not these his owne words, breathing out nothing els but an argument of a timorous conscience, and vpright dealing, to the commendation of his doctrine, and winninge popular applause and likinge. And my proceedings (quoth he) throughout this whole treatise, shall be such and so sincere, as if I can be conuincd by the aduersary, either to alleadge any writer corruptly, or to quote any place guilefully, or to charge any author falsely, I will neuer require credit at the Readers hand, neither in this worke, nor in any other, that I shall publishe at any tyme

The Preface

In the
Preface.

hereafter of which promise he maketh also mention in his Downefall. This being so, can Bell iustly complayne, if his bookes be not wholly answered, when as one only certaine corruption or vnrue charge of any author proued against him doth castere his credit, and giue him his death wound, or with what face can he iustly complayne, when as in this Treatise nor one or two, but almost threscore of his vnrueis be displayed, or how can he denie all his reputation to be losse, and his credit crackt for euer. VVill he say that he is not truly charged, and pleade still for his innocency and sincerity in proceedinge? So he may I graunt, but whether truly or no, that I remitte to the sequele: desiring the good Reader in the meane tyme, only to peruse cuer the xx. xxv. xxvj. and xxvij. vnrueis, and if he findeth not that he hath alleadged writers corruptly, quoted Iosephus Angles guilefully, and charged authors falsly, then a Gods name, lett him be still liked and loued, still called and embraced for the stout champion, and sure pillar of the congregation. But if triall shall reache him that he hath forfeited his obligation, no reason or conscience, but the condition should be performed Thus much touching my self.

Concerning Bell and his Pamphlett, two things occurre worthy of consideration. The first is, that as his Pamphlett is called. The hunting of the Romishe Foxe, his woefull cry, &c. be either wholly, or principally borrowed from his other bookes, though a newe title, and an other manner of order and methode, may cause the Reader to thinke it otherwise, and thereby to haue him in admiration, for his abundant matter and flowing inuention: so this his Triall of the new religion, will be found vpon triall, to be nothing els, but old patches
and

to the Reader.

and pieces of his former workes, especially of his Suruey and only stitched together, and botched vp after a new fashion: For I assure the good Reader, except it be the first chapter, entreatinge Of the Popes name, not only all the rest, (and that in many places almost verbatim) is drawn from his Suruey (and his other bookes) but also the very Epistle dedicatory it self, such a rare iewel hath he presented to his Parrones. VVherther this be so or no, lett vs briefly runne ouer the particulars.

His Epistle dedicatory, is taken from his Suruey pag. 341. 342. except a very few lines, and the recapitulation (which he hath annexed to the ende) of the chapters following after. Of the first chapter I haue already spoken. The second chapter Of the Popes superroiall power is borrowed from his Suruey Pag. 189. where his eight arguments against the supreame spirituall iurisdiction of the Pope be contayned. His third chapter, Of the marriage of Priests, &c. consisting of five paragrases, is conueyed from the same booke of his Suruey. The first paragrase, is found pag. 216. The second, pag. 224. pag. 233. and 234. and 228. The third pag. 267. and 269. The fourth pag. 268. and 269. and that which he sayeth of Æneas Syluius, or Pius the second is in his woefull cry pag. 25. and lastly that which he bringeth of S. Gregory, &c. cometh from his Suruey pag. 222. His fift paragrase, is nothing els but a recitall, or recapitulation of the whole chapter: which fashion he obserueth also in his other chapters to make perhappes the bulke the bigger for the greater commendation of his labours.

The fourth chapter Of Pardons, is fetched partly

The Preface

from his Suruey, pag. 278. 279. and wholly from his wo-
full crye pag. 17. and 18. The fift chapter Of Purgatory,
takerh his first Originall from his Motiues pag. 3. 4. and 5
(where the authority of Rossensis is spurne out at length)
and also from his Suruay, pag. 297. His sixt chapter, Of
Auricular confelsion, is deriued from the same Suruay,
pag. 501. and 502. And partly from the same sincke, partly
from the puddles of his Downefall, stewe the principall con-
tents of his seauenth chapter, which is Of veniall sinnes,
See his Suruey pag. 381. 382. and Downfall pag. 383.

His eight chapter, Of the Popes sayth, as touching the
former part, he tooke from his Anatomy, as himself noteth
in the margent, and that which in the later part he saith of
Soto and Alphonsus is fetched from his Ballance, fol. 9.
a, and fol. 13. b. His ninth chapter, Of the merit of
workes excepting that which he disputeth against S. R. is
transported from his Suruey pag. 396. 397: and from his
Downefall, pag. 61. 75. and 69.

His tenth chapter Of Transubstantiation, is but a
fewe ragges, gathered from his Suruey, pag. 436. 437. and
his Downefall pag. 34. The eleauenth chapter Of Popish
inuocation of. Saintes, is shreds of his Suruay pag. 331.
and 349. where the same tales of S. Thomas and Polan-
chus were broached before. His twelfth chapter, Of the
communion vnder one kinde, proceedeth from his Sur-
uey pag. 402. and 409. The thirteenth chapter, Of priuate
Masse., springeth from the same roote of his Suruey pag.
414. and 415. The fourteenth chapter, Of Pope Martins
dispensation, is drawne from his Downefall, pag. 40.
and his Funerall, lib. 2. cap. 7. The fiftenth chapter, Of
worshipping of images, is a wofull slippe, of his wofull
crye pag. 61. and 63. The sixteenth chapter, Of Church
seruice in the vulgar tongue, descendeth from his
Suruey

to the Reader.

Suruey pag. 476. 477. &c. The *seauenteth* chapter Of the antiquity of Popishe Masse, and the parts thereof, acknowledgeth the same Suruey for syre, pag. 480. and 481. The *eightenth* chapter, Of the profound mystery of Popishe Maile yssueth from the same booke, pag. 484. The *ninetenth* chapter, Of kiising the Popes teete, hath his first head and origen, in the same Suruey pag. 487.

The *twentieth* chapter, Of praying vpon beades. The *one and twentieth*, Of chaunging the Popes name. The *two and twentieth*, Of the Paschall torch. The *three and twentieth*, Of the Popishe Pax, be sower brethren, begotten by his Suruey, pag. 487. 486. 488. and 482. The *fower and twentieth* chapter. Of the Popes Bulles. The *fiue and twentieth*, Of the Popishe Agnus Dei. The *sixe and twentieth*, Of Candlemas day, be three sisters, descending from the very same father, Pag. 492. and 491. The *seauen and twentieth* chapter, Of the doubtfull oath, &c. receiueh his generation from his Motiues pag. 60. and his Downefall pag. 124. &c. The *eight and twentieth* chapter, Of fasting, hath his creation, from his Suruey, pag. 68. &c. The *nine and twentieth* chapter, Of the annulling of Popish wedlock was first handled in his Motiues pag. 63. and 64. and afterward rehandled in his Downefall, pag. 36. The *thirtieth* and last chapter receiued his first life from his Motiues pag. 56. and 57.

This is the Anatomy, and liuely description of his Triall, which discovereth the rare dexterity he hath in writing, and from what fountayne his great shewe of abundāce floweth. His choice of newe bookes is not vnlike the variety of Elopes suppers, or the skil of som poore fidler, that with two or three course daunces scraped vpon a sluttishe crowde, serueth the whole countrey, and maketh his good masters mery. This is the first thing which I had to say concerning Bell, and his bookes.

The

The Preface

The second point which I meant to entreat of, and would haue the Reader to note is, that whereas Bels former bookes did continually ringe out bragges and brauings, darings and redarings, challenges and Larums, and the world was filled with his dayly outcries in this last Pamphlet of his Trials, as also in his Antepatt, (for so much as I haue readde) I meete with no suche swelling words, nor finde any smoake of that vaunting humor. Those windes are allaid, that terrible tempest is ouerblowne, and the surginge seas, and mounting waues of such extrauagant insolency calmed and at quiet. Before we could heare no other musicke but the battaile and such quarter braules as these. In regard hereof most gracious and dread Soueraigne, I now prostrate (quoth Bell) vpon my knees, doe most humbly beseeche your most excellent Maiesty; that it will please your Highnes, of your most princely fauour, to graunt your roiall licence and safe conduct, for any Englishe Iesuit or Iesuited Papist in the whole world, that shall haue courage to appeare, for the true performance of the challenge, in such manner as is in this reply expressed: Oh most gracious Soueraigne I am ioyfull when I remember this future combate, I wishe in my hart that it may be effected with all expedition, for I confidently perswade my self in our Lord Iesus, that his name shall thereby be glorified, your Maiesty highly honoured, the Papists stricken dead, and all true harted Englishe subjects receiue vnspeakable endlesse comfort, Yf it shall fall out otherwise, and that I shall not be found euen in your Maiesties iudgement to haue the victory and vpper hand, I will be content to loose my life for my iust reward, as one that
disho-

In the
Epistle
dedicatorie
of his
Funeral.

to the Reader.

dishonoured your Maieſty and the cauſe: *where*
also the Echo of the margent returneth backe againe, the
like triumphant tune. O noble king (quoth he) for
 Christs ſake graunt my request, the victory is
 already gotten, none of them dare vnderake
 the quarrell. Let me be hanged, bowelled,
 and quartered, yea and my corps caſt to the ſow-
 les of the aire, if the victory fall not on my
 ſide.

Againſt in an other place. I dare and redare all En-
 gliſhe Ieſuits and Ieſuited Papists, whoſoeter
 and whereſoever, to let me haue their ſpeedy
 anſwear, and the acceptance of this challen-
 ge, &c. No no they dare neuer do ſuch an act,
 dum ſpirittus hoſ alit artus: what they dare do
 when I am dead I knowe not. And againe, he not
 only reneweth his challenge, but alſo enlargeth it with
 many bigge and terrible wordes, proteſting his burninge
 deſire, and great readines in this marginall note. A newe
 challenge which I deſire with all my hart to be
 performed as knoweth our mercifull God. And
 yet once againe he is vpon our bones with A freſhe La-
 rum, or newe challenge, to all Engliſhe Ieſui-
 res and Ieſuited Papists in the vniuerſall world.
 ragge and ragge, none at all excepted, who-
 ſoeter ſhall appeare in the ſhape of man. This
 was the braue vaine and exalted ſpirit of the ma-
 gnanimous Miniſter, neuer at quiet but ſtill vrginge
 and pricking vs forward, goading ad goaringe vs to
 the combate with his continuall ſcoffes, tauntes,
 girds, glickes, with inceſſant and inſupportable ſcor-
 nes, and in moſt contemptible and diſdainfull manner,
 a ſample

Funeral,
lib. 2. cap. 6.
2. pag. 5.

Funeral,
lib. 2. cap. 6.
5. pag. 126.
Annexed
to the end
of his
Funeral.

The Preface

a sample whereof I haue here in the former sentences presented before the (good Reader.) a more large viewe may be had in the Dolefull knel, and that taken only out of the one booke of his Funerall.

But he that before, like a princely Eagle soared aloft in the skies, creepeth now like a poore frozen snake in the lowe vautes and valles. Ellops rumbling mountayne that terrified all the borders, with the feare of som mishapen and formidable monster, is at last deliuered of a ridiculous mouse. Bell that thus assaulted vs with his challenges, and gaue vs no rest from his darings and Larums, hath now giuen ouer that stately stile and manner of writing, That which the mercifull God knewe before he desired with his whole hart, knoweth now that he longeth for no such thinge, the eadge of his zeale is abated, the ouerboiling heate of his courage is coaled: In this his Triall, not one sentence, word, or syllable of any challenge, offer of disputation, or acceptance of Conference is mentioned, and as little (for that little which I haue readde) doe I finde in his Antepast. Quantum mutatus ab illo. From whence cometh this suddaine change or what hath wrought this vnexpected and strange alteration. Nothing els good Reader but that Bell as at the first surprized with the desire of vaine glory and the worldes applause made his first challenge yet with a clause to preuent afterclaps, viz yf it might stande with the liking of higher powers: so was he afterwarde deceiued in his accountes, erred in his conceits, & made a wronge reckening: For he verily perswaded himself, because he had remained so many yeares vnswaied, that the same world would stil haue continued: and that the terror of his challenges, had so benammed our fingers, that no pene could or would haue bene stirred against him. None of them (quoth he to his Maiesty at before vnswaied) dare vndertake the quarrell: and in his Larum. But on the other side yf either no Papist dare

to the Reader.

dare appeare, to performe and answer the challenge: and to speake playne English, I thinke it will fall out so &c. *V*Whereupon he followed the chace so eagerly, that no rest or peace could be had from his darings, challenges, and Larums: but finding now that he was in a wronge boxe, and that it was rather contempt, then any feare which caused so long silence, our terrible kilcowe hath pulled in his hornes, and he that before like a proude palfry pricke vp with prouander kept a snorting and stinginge, is now become so poore, so lame and leane, that the kites and crows assure them selues shortly to be the executors of his last will and testament.

He hath mette with S. R. his answer to his insolent and challenging Downefall: or rather that hath mette with him, which hath giuene him this deadly greeting. Wherefore seing that of late Thomas Bell, a fugitiue once from Protestants religion, as he is now from Catholiques, hath not only accused but also slandered the vniuersal Catholique cause; in a booke which he hath dedicated to your Maiesty, and termed it, *The Downefall of Popery*, and withall challengeth, dareth, yea adiureth, (in which case our blessed Sauour though with daunger of his life made answer) all English Iesuits, Seminary Priests, and as he speaketh Iesuited Papists to answer him: I haue presumed vpon your gracious fauour to accept his challenge, and am ready to performe it hand to hand, if your Maiesty graunt licenſe, and in the meane tyme to dedicate to your name this my Confutation of his arguments and slaunders. After this dismall newes, no small coolinge carde to the gallant gamster, and so much the more grieuous, by how much he neuer expected any such thinge: behold, our cometh an other

*In the
Epistle to
his Mai-
esty*

booke

The Preface.

In the Epistle a little from the beginning, and also not far from the end.

booke of mine against him, called. The Dolefull knell, in which I haue made most humble sute vnto the right honorable Lord Chancellor of England, (to whom the booke is dedicated) for the fauour of an indifferent conference. as passed in France, and that in such serious and effectuall manner, as Bell can not but perceiue that we be in earnest. In that booke also, after I had sett downe many of his proude and presumptuous speeches, of his raige vaunting, and craking challenges, I did as it were prophecy, that the world should shortly knowe how he would slippe his necke out of the collar, and not withstanding all his daring and redaring, all his braue boasting and solemne protestation, find out some one cauilling shift or other, neuer to appeare in publique conference, least he shamed him self and the congregation for euer. There likewise shall the good Reader finde, that I haue answered him so home, & so roundly ioyned yssue with him touching his challenges, in a chapter intreatinge of that specciall point, that I suppose he can not desire more, and make no doubt but that Bell neuer desired so much.

In the Preface: about some few pages from the end.

Chap. 3.

Finally in my Scholasticall defiance to his Frethe Larum in the end of the Dolefull Knell, I haue said so abundantly in answer to the particulars thereof (setting downe the same wholly and entirely) that it is no question with me, but that Bell may say more truly thereof, then he doth when he acknowledgeth his finnes before the receiving of their Communion. viz. that the burthen thereof is to him intolerable. And here to the perpetuall disgrace of challenging Sr. Thomas, and perfect satisfaction of the Reader, that he may fully vnderstand, how we are more willinge to take up his gauntlet, then euer he was in the height of his greatest pany to throw it to vs. I will adioyn what for the last parting I say to his Larum, my words be these. To conclude

to the Reader.

clude this pointe, whereof I haue said before so sufficiently both in the Epistle dedicatory, and in answer to his third chapter, that I make no doubt but the Reader remayneth with full satisfaction: here not to followe the wandring Minister in his vaine of vauntinge, to leaue words, and to come vnto dedes,

Non cauponantes bellum sed belligerantes.

I the meanest of millions, doe accept of his challenge here made, and doe vndertake to defende, not only those two points of *Iosephus* doctrine and Pope *Martins* dispensation, which he hath singled out as matters important: but also all the rest; so it may be, (which is but reason) with that equity and fauour, which was graunted to the Protestants in France: and vpon the same conditions do prouoke him with a counter-challenge, to the defence of his bookes, according to his insolent and manifold daring offers: and for triall of both these twayne, in manner a foresaid, doe coniure him, for the credit of the congregation, and adiure him by the maiesty of the Ministry, and exorcise him by all those Larums and challenges, by all those brauings and braggings which be found in his bookes, by all that reputation which he hath gotten with his silly dependants, and that mighty expectation, which he hath moued in the minds of many, that he would procure this safe-conducte, of which he much speaketh, but we can not yett gett any sight: and the more to vrge and presse him: the more to pricke and spurre him, to the effecting of so notable and memorable a pece of seruice: the more to styrre, prouoke, and inflame his

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The Preface

ministeriall mounting spirit; impatient of disgrace, and to fire the zeale of his fury forward. I send him this scholasticall defiance, with as many challenges, as will stand between Charing Crosse and Chester, and as many dares, as will reach from Darby to Darington.

These, these dolesfull newes, haue cast him into such dumps, that he hath small list to heare either of disputation, or any indifferent Conference: and therefore though he writeth still, and yseth that as a poore propper to vphould his falling reputation, least the infamy of cowardize and dastardly feare, with no small disgrace to the cause, should suddenly seaze vpon him: yet the tickling stringe and mourning Minikin of brauinger and challenging is not once touched; that kinde of defence is now out of date. He is no true friend of his, that will so much as mention any such matter. If this be not the cause, what is the reason, that he which was so satious before like a little lion, is now become so gentle like a tame cosset? But that his high and insolent manner of crakinge, vpon better aduise of friends disliked him, yet should he in temperate and modest sort, still haue prosecuted his former quarrell, for the credit of their gospel, and reputation of his learninge; which in the opinion of his dependants is very great, and in his owne incomparable, and accepted of the offer of S. R. and vtterly confounded him in disputation: for he nothing doubtech or at least in former tymes hath not, if his wordes did truly deliuer his meaning, but that such an act would tend to the glory of God, to the seruice of his Soueraigne, to the honour of his countrey, the edification of his auditors, and the comfort of his owne soule, as in his Motiues he speaketh. Or if disputation liketh him not, why hath he not procured a safeconduct for such an indifferent Conference, for the due triall, and

exam-

to the Reader.

examination of the authorities alledged in his bookes; as passed in Fraunce betwixt the reuerend Bishoppe of Eux and now Cardinall, and the Lord of Pleis Marlie: for if that sincerity be vsed which he often protesteth, what readier way could he haue wished, either for the procuringe to himselfe eternal renoume, and unspeakable credit to his cause, or euermlasting shame to me, and thereby some disgrace to Catholike religion. Seing then he is now so mute, that before was so tonguy: now so dead, that before was so liuely: can any other true cause thereof be assigned, then that his owne conscience, not ignorant of his bad quarrell, and priuy to so many corrupt citations as he founde in his bookes, maketh him willing, after so great expectation moued in mens mindes, to shift his hands from any such busines & slyly to steale away, as though Englads loye were againe in actinge. Or yf the humour of self-love doth so dazele his eyes, that he can not yet see, into what dangerous straigtes by his many & manifest vnruthes, he hath brought the reputation of the congregation: and so would for his owne part still venture forward: What can be thought otherwise, of any that penetrate into the matter as they ought, but that superior authority hath commaunded the clapper to silence, for his foolish and dangerous tangling. But he that hath herherto behaued himself in such insolent and domynyringe manner, odious to God and the world must not thus passe away: wherefore I giue him once againe to vnderstand, that we expect the Safeconduct, which he hath so often spoken of: this we require, vrge, and exact at his hands: wherein if he sayle, well may his followers saye: Farewell fidelity, the glory of the Gospell is eclipsed, shame hath shaken handes with the congregation, and no remedy but it must be proclaimed by vs in towne and country, that Bell, euen the Minister Bell, that daring Doctor, that craking challenger, that couragious champion,

The Preface

that Larum ringer is desperately fled the field, not daring to indure the encounter of his aduersaries, and hath left all the fraternity egregiously confused, abused and gulled: or els. which turneth as much to his perpetuall infamy, and disgrace: that his mouth is musseled by authority, for hauing spoken more, then he can with his owne honesty, or reputation to the common cause, defend and maintayne. VVherefore what remaineth, but that hauing rung his Dolefull knell, and left him speechles, and ready to giue vp his last gaspe: and hauing also provided here a winding sheet, for the shrowding of his carcasse, but that I should with what convenient speed I can, make ready his Blacke Buriall, that he may according to his deserts be interred, to the perpetuall ignominy of his name, and euerlasting confusion of the congregation.

Before I ende, I can not (gentle Reader) but say something, concerning a booke that came lately to my handes, of one Thomas Rogers: which as it is a commentary vpon nine and thirtie articles, containyng the faith and religion professed in England, and concordably agreed vpon (as he saith) by the reuerend Bishoppes and cleargy, at two seuerall Conuocations: so is it graced with this Embleme. Perused, and by the lawfull authority of the Church of England allowed to be publique. In this booke, proceeding from so graue a man, as he insinuateth himself to be: from the chaplin, to the principall of their cleargy: intreating of so waighty, and important a subiect, as the Synodicall decrees of their church: and commended to the world, in such singular and speciall manner, what can of reason be expected, but that the truth should sincerely be sett forth, without all suspicion of cunninge conueyance: all feare of sinister relation, or any scruple, or doubt of hatefull corruption: seeing the stayne of such crymes, should not only touch Mr. Rogers,

but

to the Reader.

but redound also as it were, to the infamy of the whole body of their cleargy, and religion. For any, yea of meane insight, may soone make this discourse: that if the religion of England were sounde, and ours false and abominable, no indirect procetling needed or would be practised, either to the aduancinge of their owne, or depresseing of ours: and contrarywise, if corrupt courses, be made the buckler to defend themselves, and the weapon to offend vs: what can be thought, but that there is a flawe in that faith, which is by that meanes maintayned: and impregnable veritie in our religion, which is by such godles shiftes assaulted: now whether this be so or no, and in that grosse manner, as not only those which be of capacity and learninge, but euen of the meanest and ignorant sort, shall (especially in some of them) thinke vs to be notoriously abused & iniuried; remayneth to be hadled. VVherfore to runne ouer briefly, some fewe vntuths, and a little to touch the corrupt dealing of Mr. ROGERS as my short tyme shall giue leaue, & the straight cōfines of a Preface will permitte.

Page. 14. He setteth vpon vs in this manner. One Mother lane (quoth he) is the Sauour of women: a most execrable assertion, of Postellus the Iesuit. Nay rather it is a most execrable vnt ruth of Mr. Rogers the Preacher. Can a man of his profession, charge vs with so strange, paradoxicall, and blasphemous an assertion, and so iniurious to the sacred bloud of the Redeemer of the whole world, and that both of men and women, without recoilinge of Conscience: we denye what he saith, how doth he proue what so boldly he affirmeth. Postellus the Iesuit (quoth he) teacheth this execrable doctrine: which he proueth out of the Iesuits Catechisme. That Postellus was one of that order, is more then I doe knowe, or more then I list yet to beleue, vntill I see better proofes: but yf he were, he was no other, then such a religious man as

*A. short
list of
Mr. Ro
gers vnt
truthes.*

The Preface

Luther was, that ranne out of his cloister to lay the foundation of the Gospell. I finde him in the Indice of the Councell of Trent, commonly annexed thereunto, enrolde for an heretike, and so discharged from vs: albeit I can hardly beleue, that euer he could be so madde, as to broach any such ridiculous, sensles, and blasphemous doctrine. To iustify this of Politellus, Mr. Rogers voucheth the Iesuits Catachisme, that is a most scandalous and slanderous libel, made by one Pasquiere a French heretike, in disgrace of that renoumed order, as he knoweth full well, when he citeth out of the same

Pag. 187. Catachisme two infamous verses, tendinge deeply to the touch of their lines, which none so simple to thinke, that they would publishe of themselues. They are so far from being the authors of that filthie and hereticall booke, that one Richeome a learned man of that Society, hath sette forth a confutation thereof. Should a Catholike compose a like treatise, bearinge title. The Church of Englands Catechisme, fraught with abhominable and most odious opinions, and such in truth as they viterly detest: and should I produce out of it most loathsom stasse, against them in disgrace of their religion, would he not condemne both the author, for a monster of the world, and me for an extreame malicious slanderer, to presse them with any such damnable testimony? I leaue the application to himself.

Pag. 17. He condemneth it in vs as an error, and dreame, that Christ descended downe into hell, to deliuer the Soules of our forefathers: and that most iniuriously, for (to omitte what may be brought out of sacred scripture) we can not be condemned herein but the auncient fathers, must beare vs company, and that by the testimony of our aduersaries.

2. Instit. cap. 16. 5. 9. The table (quoth Caluin) of a place vnder the ground, called Limbus, albeit it hath greate authors, yet it is nothing els then a fable. Sutcliffe

confes-

to the Reader.

confesseth, that S. Hierom and other fathers beleued, that *Lib. 1. de*
there was a limbus patrum before the comming of Christ. *Purgato-*
But he addeth, that they affirmed it rather scholastically then *cap. 4.*
dogmatically, which yet he neither doth nor can proue: we
take what he graunteth of their beleuinge, the other we
deny. Willet also can not gaine say the same. We confesse *In his*
(quothe he) that the fathers for the most part of them, *synopsis of*
to haue bene in this error. To conclude, this doctrine is *the edi-*
taught by the church of Englande, when as in the Geneua *110 1600.*
Psalms, allowed and authorized by receiued custome amon- *pag. 353.*
gest them: this article of the Crede: He descended into
hell. is turned thus into meeter.

His soule did after this discende,
into the lower parts.

To them that longe in darkenes were,
the true light of their harts.

By what warrant therefore Mr. Rogers expoundeth them
here to the contrary I know not, him selfe can best tell.

Pag. 23. many Papistes (quothe he) and namely the
Franciscans, blushe not to say that S. Francis is
the Holy Ghost. Mr. Rogers bluseth not notoriously to
iniury vs with the imputation of so blasphemous an assertion.
He quoteth in the margent for prooffe, the Alcaron of the
Franciscans, a most shamelesse and scurrilous booke, sett out
by modern heretikes against that worthy and religious order.
It seemeth he bestoweth much of his tyme in such spirituall
books as these, and willingly entertaineth such writnes against
vs, as the Scribes and Phariseis did against Christ: vntill he
dischargeth himself better, this iniurious and blasphemous vn-
truth must ly vpon him self.

Pag. 29. Speaking of our behauiour to the scriptures, he *Antidot.*
saith. To the same purpose but more blasphemously *euang in*
Stapleton saith, as the Iewes were to beleue Christ *Luc. 16.*

The Preface

*Note these
wordes
against
Mr. Ro-
gers.*

so are we simply and in euery thinge to beleue the Church of Rome; whether it teacheth truth or errors. *He fathereth a grosse vnruth vpon Stapleton; his words be these.* Certum est, &c. It is certayne that the Iewes ought to haue obeyed Christ, so far forth, as he gaue testimony to the truth, but whether he did that or no, belonged not to the Iewes to make any doubt of, but simply to beleue. Wherefore as the Iewes ought to haue beleued Christ, so ought we simply to beleue the Church: not verily whether it teacheth true things or not; but whether that be certayne to vs or not. We ought not to doubt but as the father sending Christ; & commaunding him to be heard: so Christ sending his church and commaunding that to be heard; hath by his wisdom disposed, that without all daunger of error, as well the Church should be heard of vs, as Christ of the Iewes. True therefore it is not, that Stapleton saith we are simply and in euery thinge to beleue the Church, whether it teacheth truth or errors; for he affirmeth the contrary, and his words contayne not any impious or absurd doctrine, though Mr. Rogers, by ouerlashing, and not reciting his wordes truly, would make him to speake both impiously and falsely.

*Ses. 6.
cap. 1.*

Pag. 49. He taxeth vs, for teachinge free will: and these words he citeth as out of the Councell of Trent. Man hath free will, to performe euen spirituall and heauenly thinges. *What error can this be; when straight after Mr. Rogers setteth downe this proposition.* Man may performe and do good works, when he is preuented by the grace of Christ, and renewed by the Holy Ghost. But he will say, that the Councell of Trent teacheth, that good workes may be done without the

to the Reader.

the grace of Christ, and therefore he citeth this doctrine of ours as erroneous, and contrary to a former proposition of his, which is this. Man can not do any good worke that good is and godly, being not yet regenerate. But herein he doth slander the Councell of Trent. In the very place by him quoted it rather hath the contrary: and in the first Canon of that Session most plainly, which is this. Yf any shall say, that a man is iustificed before God by his workes, which are done either by the force of humane nature, or the doctrine of the lawe, without diuine grace by Iesus Christ, be he accursed. Iudge nowe (gentle Reader) whether Mr. Rogers, hath dealt truly with vs, and the Councell of Trent or no, when he would perswade the world, that we beleue, that man hath free will, to performe euen spiritual & heauenly things, without the grace of God.

In the same page, and very next line, he entreateth the Rhemists in like manner, where he citeth these words of theirs. Men beleue not but of there owne free will. True it is they say so, but they exclude not in those wordes Gods grace, as moste iniuriously he chargeth them, alleadging their words for that purpose, for els where they acknowledge that Gods grace and free will must both concur. Beside, the better to infame them, he hath corrupted the sentence, chopping of the last words, which be these. August. lib. 1. ad Simplicianum q. 2. so that the charge of heresy or error toucheth S. Augustin, from whom those words be drawne Mr. Rogers without all scruple, cutteth those away, to make his slander the more colourable against the Rhemists, not hauing any list to quarrell with S. Augustin.

Pag. 65. S. Francis (quoth he) attayned vnto the perfection of holines and could not synne at all. A most

The Preface

inurious slander. In the margent, he may seeme to quote something to the ignorant, for iustification of his bold assertion, but there is nothing saue a latin sentence, which in English is this. Wilt thou come to the toppe of perfection, attend to the life and manners of Blessed Francis: but these words proue not, that he could not synne, and who is the author of them, none is here named at all. Is not this great sincerity of Mr. Rogers, to vent out such an egregious ynttruth, and then to couerin his ignorant Reader, with a quotation of his owne, which yet proueth not that, for which it is alleadged.

Pag. 97. Speaking of the Popes, he enrolleth, diuers of them for heretikes. Some (quoth he) haue bene heretikes. For Siricius, Calixtus, Leo 9. & Paschalis, condemned the marriage of Priests. A notorious ynttruth, proceeding from a soule infected with heresy. Let Mr Rogers name if he can, any old approued father or later writer, not tainted with his leuin, that euer condemned S. Siricius for an heretike. For if it be heresy to condemne the marriage of Priests, then was the auncient and holy Councell of Carthage heretikes: nay then were their forefathers, yea and the Apostles them selues heretikes, if we may beleue them. It doth please vs all (saith that Councell) that Bishoppes, Priests, and deacons, and such as handle the Sacraments, being keepers of chastity, should abstaine them selues from wiues, that what the Apostles taught, and antiquity it self hath kept, we also should obserue. And if it please him to reade Bels 12. & 13. ynttruths in this treatise, he shall finde other authentick authorities for the single life of the clergie, yea euen by the testimony of his owne deare brethren the Lutherans of Magdeburge: which being so, I make no doubt but that the discret Reader, will rather
condemne

Concil.
Carth. 2.
can. 2.

to the Reader.

condemne this moderne Minister, of a notable vntruth, then so many worthy fathers of the Primatiue Church for heretikes.

Pag. 102. He slaundereth vs most palpably, as though we taught this doctrine, viz that The Church hath power to chaunge the Sacraments ordained euen by Christ himself. we viterly deny it, what euidence doth he bring to conuince vs. He quoteth in the margent Concil. Trid. ses. 5. cap. 2. where no such thing is to be found. He must giue vs leaue to suspect, that he vsed art in setting downe the quotation, when the thing is most false which he obiectioneth against vs. The place he meaneth is Ses. 21. cap. 2. where the Councell deliuereth this doctrine. *Præterea declarat &c.* Furthermore the Councell declareth, that this power hath alwaies bene in the Church, that it might in the dispensation of the Sacramentes, their substance remayning sound and vntouched, appoint or change those things, which it should iudge to be more expedient for the profit of those that receiue them, or that veneration which is due to the Sacraments, according to the varietie of things, tymes, and places. The Councell in expresse termes affirmeth, that the substance of the Sacraments can not be altered, and consequently that the Sacraments ordained by Christ can not be changed, which yet Mr. Rogers directly contrary to their owne words, fathereth vpon them.

Pag. 112. Som write (quoth he) as Busgradus, that yf the Pope beleue that there is no life to come, (as som Popes haue done) we must beleue it as an article of our faith. VVho this Busgradus is I knowe not, and as little where the place is to be founde: neither am I like by Mr. Rogers: for he neither telleth the one, nor quoteth the other. It is not vnlke, but that he is one of his Suerbies, some
odde

The Preface

odde companion or other, which he hath in store for such holy purposes. The vntruth is so abhorminable, that it smelleth before God and man. Himself must faither it, vntill he can name some knowne Catholike for author thereof: which he will neuer doe before the wordls ende.

Prosper in Chronico. anno Christi 422. Pag. 115. Yf S. Hierom (quoth he) had bene away at Chalcedon, that Councell had erred. Then surely did it erre, seing certaine it is, that he could not be there, hauinge ended his daies before, vnder Honorius the Emperour. The authority of Iewell (who died most miserably in our memorie whom he quoteth) is to light for so waighty a matter. No marvail if Mr. Rogers runne into many vntruths, yf he followeth such a lying master, as was of rare note for that qualitie.

Srs. 4. decrees. Pag. 116: By Councils (quoth he) the Traditions and bookes of foolishhe men, haue bene made of equall authority with the word of God: as by the Councell of Trent: He meaneth the Histories of Toby, Iudith, and the Machabees &c. as I suppose, and not all there admitted for Canonickall, least he sweepe away the whole Bible. And were not I beseeche him, these bookes authorised also for Canonickall, by the third Council of Carthage twelue hundred yeares ago, in which glorious S. Augustin was present: VVill he also lightly reiect this Councell as Popishe, and condemne them also for authorising the bookes of foolishhe men: it were plaine dealing I confesse, but far better manners rather so to censure himself for contradictinge such a learned, auncient, and venerable Synode. Again, shall the Apocalyps, or Reuelation of S. Iohn, be the booke of a foolishhe man, because it was made Canonickall by the Councell of Trent, and the third of Carthage. For as the bookes of Toby and the Machabees were before doubted of by diuers, and not ratified by the decree of any Councell before

to the Reader.

before that of Carthage, so was the Apocalypse of S. Iohn, and therefore their case is all one. Furthermore be it, that Mr. Rogers alloweth them not for Canonically, yet ought he not to terme them the bookes of foolish men; for then may we giue that name to all the bookes of the ancient fathers, yea to their Synode of nine and thirty articles, vpon which he maketh his commentary: and that which were moste pittie of all, both this, and other bookes of his owne may claime interest to the same title. Lastly doth not the congregation of England publikely reade both Tobie and Iudith in their Church seruice, in the same ranke and order with the other scriptures: and yet with Mr. Rogers, they be the bookes of foolish men: verily in this point, he seemeth to be one of the disciplinarian fraternity.

Pap. 121. He citeth Eckius for houlding that not only veniall synnes but mortall also, are purged after this life. He slandereth that learned man, he teacheth no such thinge, for then it would followe, that all men should finally be saued: It may be that he saith, the temporall payne due to mortall synne, after the eternall is forgiven, is purged after this life: of mortall synne it self he speaketh not, and I doe without all feare accuse him of an vntruth, though for lacke of the booke, I can not peruse the place he alleadgeth, so learned was the man knowne, and so sounde in religion.

In the same page he abuseth Durandus affirminge him to thinke that the soules in Purgatory haue rest som tymes vpon Sundayes and Holy daies. In the place by him quored de officio mortuorum lib. 7. no such thing is founde.

Pag. 124. He chargeth vs moste vntruly to hold that repentance is not of necessity vnto the saluation of mā: For without the same a Popishe pardon (quoth he) may serue. A great vntruth for a pardon profiteth not any man, but such as is in the state of Gods grace, which
presuppo-

The Preface

presupposeth penance or repentance. No Catholike author he noteth that teacheth any such doctrine: & no manerail for none can be named. This is a generall vnt ruth receiued amongst them, and therefore it should seme that they haue obtayned some pardon for that purpose, to imitate their pbrase of speakinge.

Pag. 158. He chargeth vs to abuse the sacrament of Baptisme. So haue the Papists (aith he) baptizd both Bels and Babels. Before he noted it in vs as an error, that we teach the Sacraments to conferre grace ex opere operato. But I hope he is not so grosse as to imagin, that we should suppose that either Bels or Babels be capable of grace. The Sacrament of baptisme is only with vs giuen to reasonable creatures: and though bels (for babels we leaue to him for his recreation) and other thinges be ballowed, with holy water, and other prayers, and haue sometyme a name giuen them, by reason whereof they are said by the common people to be baptizd or Christened, in an improper and metaphoricall sense: yet none whom malice possesseth not, will either say or thinke, that they be truly and properly baptizd, when as the necessary and formall words of Baptisme, viz. I baptise thee in the name of the Father, and of the Sonne, and of the Holy Ghost, are not vsed. It would better become Mr. Rogers grauity, to dispute formally like a diuine, then to cauill vpon the improper speache of the vulgar people, like a wrangling Sophister.

Pag. 159. speaking of the Eucharist, he chargeth vs most falsely to vse it magically as a saluē against bodily sickenes and aduersity: citing no author for proffe of so bould and false an assertion.

Pag. 157. Entreatinge of the Sacrament of Extemperation he commeth vpon vs with this false charge. The minister thereof vsually is a Priest, but may be any other

to the Reader.

other Christian: and a little after he affirmeth vs to bould-
de, that a woman may be the minister of that sacrament. A
most grosse and palpable vnruth, forged as it seemeth by him
selfe, when as he nameth not any other author. They are ac-
cursed by vs that shall say, that the proper minister of Extre-
me vnction is not only a Priest, which sheweth vs to be free
from his false imputation.

Pag. 168. He laboureth to infame vs after this manner.

Baptisme (quoth he) serueth for the putting away of
Originall synne only: and that we teach this doctrine he
proueth out of S. Thomas of Aquine, whom he quoteth in
the margin, but in such sort, that it seemeth he meant not
that we should euer side it: he referreth vs to his booke, De
Sac. altar: which hath two and thirty longe chapters, not
specifying any one in particular: enforcing his Reader by this
meanes either to beleue him, or to great labour before he can
reprode him: but this cunninge must not serue his tarne. I
challenge him confidently of an vnruth: neuer shall he be able
to iustify either out of that booke, or any other what he obie-
cteth against that myrrhour of learninge glorious S. Tho-
mas of Aquine, as who teacheth far otherwise, as I will by
more particular reference nowe declare. VVherefore in the
third part of his Summe he propoundeth this question. Whe-
ther by Baptisme all synnes be taken away: to which
he answereth affirmatiuely. And in the articles followinge, he
confirmeth the same verity especially in the seauenth: VVhere
he moneth the question, whether the opening of the
gate of the kingdome of heauen be an effect of
Baptisme, which he resolueth in this manner. I answer
and say, that to open the gate of the kingdome of
heauen, is to remoue the impediment, by which
one is hindered to enter into the kingdome of hea-
uen: and this impediment is synne, and the pun-
ishment

Concil.
Trid. sess.
14. can. 4.
de extre-
ma vn-
ctione.

3. part.
q. 69.
Artic. 1.

The Preface

ishment due to synne: but before it was proued that by Baptisme all synne, and all punishment due to synne, is taken awaye, whereof it followeth, that the openinge of the gate of the kingdome of heauen, is the effect of Baptisme. Let Mr. Rogers now go and tell such as will beleue him, that S. thomas taught Baptisme to take away Originall sinne only.

*Set. 7.
Can. 4.
de Bapt.*

Pag. 169. and 170. He accuseth vs as though we taught Baptisme giuen to infants by Protestant ministers, not to be lawfull. An vntruth, as he may learne out of the Councell of Trent, where this Canon is deliuered. Yf any shall say that Baptisme which is giuen of Heretikes in the name of the father, and the sonne, & the Holy Ghost, with intention to do that which the Church doth, not to be true Baptisme, be he accursed. But saith he, in France and Flanders the contrary hath bene practised: for proesse whereof, he sendeth vs to an other place of his booke, where no such thinge is founde, and neuer shall he shewe vs to teach, that any Baptised by Protestants, with due matter, forme, and intention, ought to be baptised againe.

*3. part. 9.
49. art. 5.*

Pag. 183. Christ hath satisfied (quoth he) and was offered only for Originall synne: an error of Thomas Aquinas. Nay rather, it is a most shamelesse vntruth of Thomas Rogers: no place doth he quote, and no maruaile, when he knoweth not where to finde it. Is this the fidelity, this the sincerity & conscience of the pretended preacher of the word? Yf the good Reader vouchsafe to reade S. Thomas he shal finde in him the cleane contrary doctrine, to witte, that we are by the passion of Christ, deliuered both from Originall and all actuall synne what soeuer.

Pag. 198. He runneth vpon the Iesuits thum. The Iesuits (quoth

to the Reader.

(quoth he) can not brooke Episcopall preheminnence: and in their high court of reformation, haue made a lawe for the vtter abrogation of all Episcopall iurisdiction. A most notorious slander, as the whole world knoweth? They liue vnder Bishoppes, without any mislike of their dignity, nay with condemninge them of heresy, that teach otherwise, as is apparante in Cardinall Bellarmin and Gregorius de Valentia. The booke which he quoteth I haue not seene, yet I make no doubt but the author is one of trust, some false brother or other. The thing it self is so false, as I maruaile he blusheth not to putt it in printe. That they haue made a lawe to abrogate Episcopall iurisdiction, is most ridiculous: as though forsooth it were in their power to effect any such thinge; and as though they labour not both in word and writinge, for the vpholding of that dignity, against disciplinarian Calvinists. The author he allea- geth for proffe is some Quodlibetarian minister, though poore VVarson beareth the name. So palpable an vntruth knowne to those that knowe any thinge, is sufficient, both to cassier the credit of those Quodlibets, and other like libellaticall pamphlets, published vnder his name, and also deeply to touch the reputation of Mr. Rogers. True it is, that those religious and learned men to stoppe all suggestions of ambition, which hath bene the bane of many, haue a seuerer constitution amongst themselves, ratified by vowe, that none shall not only not procure any Ecclesiasticall Prelacy, but also resist what he may, (reseruing due obedience to whom he is subiect) not to be ad- uanced to any such dignity: yet may they when it shall seme so good to the Pastor of Gods Church, be promoted to prelacy: as that worthy mā Bellarmine is not only created Cardinall, but also made Archbushoppe of Capua. Mr. Rogers as I suppose, is not acquainted with any such scrupulous misenes, beinge more like of the wayne to haue made a vowe, that he

Lib. 1. de
Clericis
cap. 14.
Commēt.
in 2. 2.
disput. 10.
quæst. 1.

The Preface

will not refuse any Episcopall promotion if he can tell how to com by it.

Pag. 220. To bring our religion into extreame hatred, with all that be of contrary faith; he chargeth vs with this doctrine, viz, That faith is not to be kept with here-tiques. An odious slander and not only of Mr. Rogers, but commonly receiued amongst all Protestants. How doth he proue it? forsooth out of the Councell of Constance which he quoteth in the margent, but noteth not any particular place which argueth false dealing, the Councell being passing longe. Gods Church assembled in that sacred Synode, is notoriously abused, and we dayly iniuriéd by the licentious penes of Protestants. No such thing is in that Councel defined. And I desire no more, then that the good Reader will not giue Mr. Rogers or others creditte, before they truly bring forth in particular words, what they so confidently auouche in generall terms.

Thus haue I briefly by a sufficient iury of vntuths, convicted Mr. Rogers, of false dealinge, and most iniurious and godlesse proceedinge, against Catholike religion. To prosecute all, were a worke of more labour: for neuer was booke as I thinke, coming forth from such a one, of such a subiect, with that authority, and that carried outwardly so braue and glorious a shawe, and inwardly was so vgly, foule, and deformed, to the infamy of the author, discredit of the booke, disgrace of their religion, and high commendation of our sayth, which standeth vpon so sure grounds, that it can not be impugned but by those meanes, by which the author of it Christ himself, was condemned to the shamefull and opprobrious death of the crosse.

Being thus dispatched of Mr. Rogers: it remaineth to speake a word or two of an other booke, which was not longe since sent me and is intuled. A brieue vew of the woakes groundes of Popery; compiled together by one

Mr. V dall,

to the Reader.

Mr. Vdall, a lay gentleman out of diuers Englishe Contradictorists, as himself seemeth to insinuate, and in all probability can not otherwise be thought, and so no matuaile, yf the waters be not sounde, when they were drawn from corrupt fountaynes, & who can euer looke for a wel shapen garment, made after a crooked measure. Grapes are not gathered of thornes, nor figges of thistles, as our Saviour saith: *Math. 3. v. 16.* yet doth it so much please Mr. Vdall, that he doth seeme to take great heart of grace, for that he was not answered with that expedition he expected. The more hast he maketh, the more he vrgeth his owne disgrace, yf malice hath sette him a worke: but if it be true Zeale of truth, and saving his soule as he pretendeth, I despaire not of his conuersion; wherefore either for the spirituall profit of himself, or the commodity of other, or common good of both, I will nowe present him with a short sample of suche soule flawes as be in his booke, minding afterward with more full hand to prosecute that subiect.

In his Preface to his deare Cousins, (whom with poison lurking vnder sugred wordes he labourerh to inuentione) he accuseth vs of open blasphemie against the sacred scriptures: which I thinke wil rather proue a grosse vnruth on his parte and where is this blasphemy contained? in a booke as he telleth vs of Cardinall Cusanus, which is intitled *De authoritate, &c.* Of the authority of the Church & Council, aboue and against the scriptures. But I beseech him, did he euer see this booke, which so confidently he allegeth: yf he hath, then should he haue done well to haue noted where, that the Reader also might haue found it, seeing it is not amongst the three Tomes of his workes, sett out at Padua, neither mentioned by Trithemius, who hath diligently gathered together, the workes of learned writers: nor yet by Posselinus who hath lately entreated of the same matter.

The Preface

If he hath not what indiscretion is it, in so weighty a point, to rely vpon the credit of others. Verily, would such as reade Protestants bookes, but vouchsafe sometyme to examine the quotations, it were not possible that they could be so pitifully deceiued, as they dayly be: Cusanus is abused, he neuer wrote any suche booke. This vnt ruth it may be he borrowed from Mr. Iewell, who doth not only cite that booke, but also (as though he had knowne it very well) quote very many places out of the same, as he is charged by Doctor Hardinge: which argueth that out of true bookes he could haue proued any thinge for himself, that out of one, which was neuer written, found so many testimonies to serue his turne. I would not wish Mr. Vdall, to imploy his tyme so badly, as with the touch of his credit, and perill of his owne soule, to retale the vntruths of such grosse merchants.

In his fourth page, thus he writeth. Yea Arias Montanus a chief Papist, in his Hebrew bible, writeth in the forefront and principall leaf of the booke, There are added (saith he) in this edition, the bookes written in Greeke, which the Catholike Church following the Canon of the Hebrewes, reckoneth amongst the Apocrypha. The true sence of Arias Montanus words is corrupted, either by Mr. Vdall, or some other from whom he had them, by so saying in diuers of their owne. That learned man in the edition of the Hebrue Bible with the latin interlineall interpretation, in the title page saith. There are adioyned to this edition, the bookes written in Greeke, which are called apocrypha. He saith not, they be Apocrypha: but that they are so called by some, that is the Iewes who exclude them from their Hebrue Canon which he had there sent forth. That other addition, viz which the Catholike Church following the Canon of the Hebrewes

recko-

Detaction
lib. 5. pag.
410.

Antuer-
pie ex of-
ficina
Chri-
stoph.
Plant.
1584.

to the Reader.

reckoneth amongst the (Apocrypha) upon which the force of his charge dependeth, are not in Arias Montanus: where Mr. Vdall had them, himself best knoweth.

In the fift page he writeth thus. The Councell of Laodicea, assured by a generall Councell in Trullo did sett downe the same Canon of the scriptures Can. 59. which both the old Church had, and our Church houldeth and commaundeth. Ne aliqui, &c. that none besides be read, and receiued into authoriry. How many things of note, are comprised in these fewe lines against Mr. Vdall. First he seemeth greatly to reuerence these two Councels, which yet is but a copy of his countenance, to delude the ignorant Reader, for I doe not thinke that he will stande either to the one or the other, though content he is, to presse vs with their authoriry. For example, the Councell of Loadicea, commaundeth Chrisme to be receiued after Baptisme: and that the fast of lent be obserued: neither of Can. 43.
Can. 50. which, I am sure, pleaseth Mr. Vdall. Likewise the Councell of Constantinople holden in Trullo alloweth of images, and their veneration, when it calleth them, imagines, venerabiles; venerable images: which I make no doubt nothing pleaseth his tast. The same Councell forbiddeth Can. 82.
Can. 6.
Cyn. 58. Bishoppes, Priests, Deacons, and Subdeacons, to marry wiues after taking of Orders: and commaundeih Bishoppes not to dwell with their wiues, which they married before they entered into the higher Orders of the Clergy: which severity of theirs must vtterly dislike him, as being in his opinion, contrary to the word of God.

Secondly this Councell of Constantinople in Trullo is of no authoriry, as in which the Pope neither by him self, nor by his Legates, was present, and Pope Sergius, who then lived, did disanulle that erraticall Synode, as venerable Bede writeth: with what conscience then can Mr. Vdall call that Lib. de sex
atatribus.
in Iusti-
niano.

The Preface

a generall Councell, and vrge the authoritie thereof as authenticall: when as not only we, but also the Protestants vitterly reiect it, albeit in this point we for our parts see no cause to refuse it. Thirdly true it is not, that the Councell of Laodicea, setteth downe the same Canon of the scriptures, which the Church of England alloweth: for the Apocalypse or Reuelation of S. Iohn is omitted. Fourthly, this Councell forbiddeth the readinge of others, not there expressed: yet the Church of England readeth the histories of Iudith, and Tobie in their publike assemblies: which Mr. Vdall I suppose, will hardly shewe, howe it agreeth with the decree of that Councell. Fifthly he hath corrupted the Councell by addinge somewhat of his owne: for these words: and receiued into authoritie be not there found. VVould any euer haue thought, that so many things, could haue bene noted against him, in so small a sentence. If Mr. Vdall hath viewed the Originall, hardly can he be excused from malice: yf he hath not, let him beshrewe their fingers, vpon whose credit, he committed them to writinge.

In the same fift page, he maketh vs to allowe the fourth booke of Eldras most vnruly, and that contrary to his owne knowledge, when as in the second page he confesseth, that we account both the third and fourth of Eldras for Apocryphall.

Page 51. To enervat the force of generall Councils him he writeth. Bellarmine reiecteth wholly seauen generall Councils. That learned Prelate is iniuriously treated, for who would not thinke, that Mr. Vdall spake of lawfull and true generall Councils, as though such were reiect- ed by Bellarmine, which is nothing so: for he speaketh of certaine detestable conuenticles, assembled by the Arrians and other like perfidious heretikes which they called generall. Primum generale &c. The first general Councell (saith Bellarmine) in the opinion of the Arrians which

Lib. 1. de
Concil.
cap. 6. and
not lib. 10.
cap. 60. as
Mr. Vdal
quoteth
it.

to the Reader.

which is reiected, is the Councell of Antioch, &c. If these be detested by Protestants also for vnlawfull and wicked, why is Cardinall Bellarmine singled out as though he alone refused them? or the matter so cunningly deliuered, as though they were reuerenced by Mr. Vdall and Protestants for lawfull generall Councels? This is not to deale sincerely, and to seeke truth with a pure and vpriight heart, vnlesse he be so carelesse, as to receiue all vpon the report of others, which yet can not wholly be excused.

Thus much shall serue at this tyme, for by Gods assistance, I intend hereafter more to lay open the manifould maladies of his treatise, and to shewe with what weak engines he labourerth to vndermine the impregnable grounds of the Catholike Church. God graunte that the happy newes of his conuersion, may crosse these my designements, wherof I see no cause to dispaire, if truly zeale of religion, and desire of saluation, which so much he would seme to thirst after, hath embouldened him being a lay man, to launch into the depth of these mysticall matters. Let him not rely too much vnto those, from whom he receiveth the substance of that he writeth, least together with the losse of his reputation, he incurre also the daunger of eternall damnation: and yf vpon this small warning, he findeth himself to haue bene deceiued, wisdom would, he should more carefully looke how he trusteth, where he hath bene abused: & with greater diligence both to examine his owne writers, and also to reade our, namely Cardinall Bellarmine, where he shall finde the most of his obiections answered, as the Catholique author of that letter, which he hath putte downe in his booke truly enformeth him. To which, that giueth no satisfaction, alleadged by Mr. Vdall for answere, to witt, that Bellarmins reasons, are by the learned of his side sufficiently handled and replied vnto: when as the most of the arguments in his booke be answered by Bel-

The Preface

Bellarmino and nothing doe I finde brought by Mr. Vdal to infringe his solutions: which giueth me iust cause to suspect that he is with the preconceived sincerity of his owne doctors, carryed away into error, and so looketh little into the Originals: which if he did, he could not but finde that which he pretendeth to seeke for, if he shutte not his eyes against the truth, as he professeth he will not. Which that he may doe, I shall not forgett to comend him to his mercy, who desireth not the death of a sinner, but that all should come to the knowledg of his name. But yf it shall fall out, that he will stil proceede forward in his former course, yet I would wishe him in writing, to abstayne from all biting and bitter words, which somtyme he breaketh into, that the quarrell of God may not be prosecuted like the quartels of this world; but with that modesty, which becometh the professors of diuinity and religion. And for my part sory I am, that Bell hath so far giuen the raynes to his passion, as with such virulent termes, and insupportable insolency, to cast forth his gantlet of defiance, and to insult against the whole Church of God, which hath made my stile before in the Preface, more stirring and quicke, then otherwise I would or thought conuenient, least we might be condemned of cowardize or feare, (to the preiudice of truth) which so often, and so opprobriously he obiekteth against vs.

Thus much of these matters: now it remaineth to encounter Bell, and to examin, and make triall, what substantiall stusse is contained in his
Triall of the newe religion.

B. C.



B E L S
T R I A L E X A M I N E D
C E N S V R E D A N D
R E F V T E D.



The Proeme.

E Ntending to note the principall vntruthes
of Bels Pamphlet, (the principall part and
fundamentall substance thereof) I haue
thought goode (to take my worke orderly before
me) first to salute his Epistle, and see what hol-
some stufte he presenteth in that to his Patrones.

Bells Epistle Dedicatory.

T H E I. V N T R V T H.



T H E Minister standeth vppon coales,
till his fingers be at worke, and his
penne busied about his harts delight,
and therfore not to loose any time,
he falleth roundly to the matter,
presenting his patrons with a tricke of his occu-
pation

Egesip. a-
pud Euse-
bium hist.
lib. 3. cap.
32.

ption in his very first entrance. His wordes be these. The visible church (quoth he) as writeth Egesippus, remainned a virgin free from all heresies and corruptions during the life of the Apostles, that is to say, about one hundred yeares after Christ, to which time S. Iohn the Euangelist was liuinge. But after the death of the Apostles, sayth he, errors by litle and litle crept into the church, as into a voyd and desert house. This assertion is dolesull ynough and yet very profitable against all Popish Recusants of our time, as who are not ashamed impudently to auouch, that after so many hundred yeares from Christes ascension, there hath bene no error at all, in their Romish Babilon. This collection will proude dolesull ynough to him selfe, and not very profitable to the congregation, by that time we haue sifted his words, and examined the authoritie alleadged, for it is powdreed with lies, and iugling tricks, thicke and three-fold. For first if he meaneth any such error, as may stand with the integritie of the Catholike faith, most false it is, that we deny any such error may creepe into the Church: for we willingly confesse that Papias, S. Ireneus, and some others held the error of the Chiliastes (as him selfe mentioneth straight after) that S. Ciprian, and diuers others with him, were carryed a way into the error of rebaptization: but yet notwithstanding these their priuate errors, they wer true members of the Catholicke church, seeing that in questions newly springing vp, error may be incurred but not allwayes heresy, which importeth not only an error in the vnderstandinge, but also malice and obstinacie in the will, by contemninge the Church her decree and determination. But
if by

if by error, he meaneth heresie, as no question he doth, both because he saith, that *during the liues of the Apostles the Church was free from all heresies and corruptiōs, but after their death, error by litle and litle crept in*, and also for that he termeth our Church *Romish Babylon* or as he speaketh in his Suruey (where he handleth the very same matter) *whorish Babylon*; by which wordes it is plaine, that he meaneth hereticall errors, for such only maketh our Church *Babylon*, and to forsake her true spouse Christ, and to comit spirituall fornication by cleauing to newe, damnable, and hereticall opinions: and lastly for that otherwise he proueth nothing against vs, the scope of his booke being to shewe, that our religion is not old, but newe, as being far different from the pure faith of the Apostles. Page 342

This then being his meaning, most false it is I say that any such errors crept into the Church (I meane with the corruption of the Churches sincere doctrine, though I willingly graunt that diuers of the Church, haue by heresie falne from true doctrine, as namely the minister him selfe) eyther in the Apostles time, or shall doe vntill the worldes end, and that by the singular prouidence of Christ, who promised that *hell gates should not preuaile against his Church*, and many like places to that purpose might be alledged. But what say we to the authoritye of *Egesippus* who liued straight after the Apostles, cited by Bell for iustification of that he affirmed? Nothing els, but that he belierh both *Egesippus* and also *Eusebius*, whome he quoteth in the third booke of his history cap. 32. as the relator of those wordes of *Egesippus*. Math. 16.

*Belsepistle
dedicato-
rie bor-
rowed frō
his suruey
pag. 341.
342.*

place he that please, no such thing shall there be found, nor the name of *Egesippus* so much as once mentioned. The minister was not content to present his Patrons, with a cast paragrasse of his Suruey, makinge it the begininge of his Epistle; for almost two pages together, but he must also abuse both them and others with a notorious vntruth of his owne, fatheringe that vppon *Eusebius* which is not there to be found.

*Pag 341.
342.*

Neyther can this dealing of his, proccede from other roote then meere malice: for immediatly after this sentence cited out of *Eusebius* in the 32. chapter of his third booke, he produceth out of the 33. chapter of the same booke how *Papias* and *Ireneus* were infected with the error of the *Chiliasstes*, and that very truly, which sheweth that he perused the place. And in his Suruey the fore-
sayd places be found in like manner alleadged the one truely and the other most falsely. Can this proceedinge of his stewe from any other sinke then the filthy puddle of his owne corrupt consciences

*Lib. 2. hist.
cap. 12.*

Beside this, who knoweth not acquainted any thinge in antiquitie, that *Simon Magnus* set his heresie abroad in the Apostles time, and before the death of *S. Peter*, (as *Eusebius* recounteth,) whose death was long before the death of *S. Iohn* the Euangelist, no lesse then fiftye yeares by Bels owne computation: for *S. Peter* was crucified as he sayth at Rome vnder *Nero*, the fourtith and fourth yeare after *Christe*: Nay the same *Eusebius* noteth though breifely, how *Simon Magus* was ouercome by *S. Peter*. *Cerintus* also the heretike was in the Apostles time, for *Ireneus* maketh mention how

*Suruey
pag. 172.*

*Lib. 2. hist.
cap. 1.*

S. Iohn

S. Iohn the Euangelist, comming to wash him selfe Lib. 3.
cap. 3.
in the bath, finding there *Cerintus* suddainly departed, saying, that he feared least the bath would fall, for as much as the enemye of truth was then in it. But what doe I dispute further in a matter so euident, for certaine it is out of sacred scripture that heresies were taught long before the death of *S. Iohn*. *S. Paule* (who was beheaded Survey
pag. 172. at *Rome* the same day and ycare with *S. Peter* as *Bell* confesseth) writing that *Hymenaus* and *Philetus* erred from the truth, saying the resurrection is done 2. Tim. 2.
v. 18. already, and had subuerted the sayth of some: which conuinceth playenly that their doctrine was hereticall, otherwise it could not haue subuerted faith. Doth not *S. Iohn* also him selfe speake of the damnable *Nicolaites*. This being so, could *Egesippus* or *Eusebius* men of greate learninge, and conuersant in the scriptures, be ignorant of this, or knowing it, can it enter into any mans imagination, that they would write as *Bell* alleadgerth them, directly contrary to the truth, and opposit to their owne knowledge: will not any soner beleue, that the minister hath grossly slandered them, and coyned this fiction in the forge of his owne braines, imployed about nothing more, then the hammering of lyes, cauils, and corruptions against the Catholicke sayth. Apoc. 2.

The minister proceeding forward, labourerth to shew how errors crept in after the death of *S. Iohn*, and telleth out of *Eusebius*, that *Papias* and *Irenaeus* were *Chiliastes*, which I willingly graunt: but withall deny, that they were therfore heretikes, as before hath bene sayd, and so they helpe

his cause nothinge at all, for he speaketh of such errors as be ioyned with heresie, from which they wer free. Melchior Canus also (quoth he) opposeth him selfe against all the Thomists and Scotists, both the old and latter Papists: and this he bringeth to proue that hereticall errors haue crept into the Church. He standreth that great learned man and professor of diuinity, when he woulde make him of his owne opinion: what he thought of the Churches infallibility in not erring, he deliuereth in these conclusions. The first. The sayth of the Church can not faile. The second conclusion. The Church can not err in beleeuing. The third conclusion. Not only the old Church could not err in sayth, but neyther the church which now is, and which shall be to the end of the world, eyther can or shall err in sayth. And yet the minister produceth him as I sayd, to proue that heresies crept into the church, after the time of the Apostles: how truly let the reader iudge. The question then wherof Canus speaketh, concerneth not any poynt of faith; as in expresse termes he there affirmeth, but a matter debatable in scholes. True it is that Bell maketh him to say that he doth oppose him selfe against all the Thomists and Scotists, both the old and latter Papistes: but the worde (Papistes) is foisted in by him selfe, by which he would haue the reader to thinck that he spake of auncient fathers, when as he talketh only of old and new Scholemen, as he might learne out of the very title of that chapter, which is *Of the authoritie of the Schole Doctors*. The like may be sayd of *Caietanus*, *Nauarrus*, and *Rossensis*, alledged for the same purpose by Bell: all which

liued

Lib. 4. de
locus cap.
4.

liued in our age, and were well known not to haue swarued from any thinge defined by the Catholicke church, as I could shew and in particular demonstrat how he abuseth them, were it not to be tedious, especially about the Epistle, wherof I was once determined to haue sayd nothinge at all. Yet must I not omitt *S. Augustin* cited by Bell: What sayth he? any thinge perhapps to proue that the Church straight after *S. Iohn* was infected with herenicall error. Mary (quoth Bell) *he reputed Epist. ad Hiero. 19.* *no mans writings wholly free from errors saue only the writers of the holy scriptures.* This serueth not the turne: *S. Augustin* must speake of herenicall errors, or else he nothinge helpeth Bell: but I trowe he will not make all others beside the writers of the scriptures to haue runn into any such errors: No nor it is not be imagined, that he will graunt that the Communion booke, or the late Prouinciall councell of England confirmed by roiall assent, and least of all his owne bookes to be stayned with any such errors, yea or any errors at all: and yet if *S. Austens* words be true as Bell alledgeth them, how these will be excused I know not, ynesse he will tell vs. that *S. Austen* spake of his owne & former times, & not of those which shold follow after, and so attribute more prerogatiue to moderne writers, then to the venerable & learned fathers of the Primitiue church, which were a desperate shift, mette for a man of his shifting conditions. But where I beseeche him hath *S. Augustin* these wordes? He quoteth, *epist. ad Hierom. ep. 19.* Where no such thinge will be founde: only he saith, that no bookes are comparable for truthe

with the bookes of the Prophetes and Apostles which is not to censure all writers for erroneous but not to match them with the Prophetes and Apostles. That holy doctor was far ynoughe from thincking that the church could err. Speaking of the church of Rome, and that blessed success

In Psal. he saith: *Number the Priestes yea euen from the v*
cont. parv. *seate of Peter, and in that order of fathers see who su*
Donati. *ded whom: that is the rocke which the proude gates of*
doe not ouercome. And to generall counceils, which the church is represented he did attribute so much, that he excludeth Cyprian from here because in his time, there was no generall Council which had defined that question of rebaptization which sheweth evidently that he thought the church could not err. And the custome and authority of the church he reputed so infallible that
Epist. 118. he saith: *To dispute against that which the vniuersall church holdeth is most insolent madness.* Colde comfort doth *S. Augustin* afforde Bell to proue that hereticall errors haue crept into the church.

An other sentence alleadged out of *S. Augustine* where that holy Father saith, that he doth not
Chr. Cref. *pute S. Cyprians writings as canonicall, but iudge them*
con. lib. 2. *the canonicall, and whatsoever doth not agree with*
cap. 32. *scriptures, that by his leaue he doth refuse might vnto*
 well haue bene spared, for who taketh them for canonicall? nay who knoweth not that some of his writings be erroneous, though not erroneous in that sence which Bell pretendeth? and so he sayth much but to litle purpose, vnlesse it be shew with what facilitye he can cite authorities vntruely, making them to iustifie that, to which

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d Apostle their wordes can not be drawne. The premisses
erroneously pondered, the prudent reader can not but vn-
phesies as it stand that I haue dealt frendly with Bell,
ughe fromoting him only for one vnruth, when as
peaking diuers might very well haue runne vppon the
successe reckoninge.

in the ve The rest of his Epistle conteyneth litle els, but
who succ a recapitulation of the cheife contents of his boo-
gates of kes, or a bundle of vntruthes trussed vp toge-
uncels, ether, which must be examined in the chapters tol-
attribu lowing: only here, wheras according to his great
a here modesty he sayth, that *he will sett before the eyes of*
Counc all indifferent readers as cleuely as a glasse of christall
otization the originall and dayly excrements of Popery, I can
ght the not but add, that the excrements of the Catho-
uthorit licke church be principally such Apostates as Lu-
that ther, Bucer, Peter Martir, and many more, that
fall chur forsooke their professiō of chastitie & a religio⁹ li-
ort do fe, and the better to lay the foundations of the new
eretica gossell, betoke them selues to the mortification of
new wiues, drawne out of Nunneries or other
places, where they could best meete with such kind
of cattle. Had it not bene for these and such like
other excrements of ours, the congregation
would haue had poore increments, and hardly
would they haue bene furnished with Apostles,
had not our church voyded forth such Apo-
states. Veryly he might with far lesse harme to
his soule employ his talent by setting downe their
originall and proceedinge, then he doth in discoue-
ring the beginning & encreasing of Popery, espe-
cially if he would remember an old acquaintance of
his, one Sir Thomas of Rascall that excrementicall

*Bel borne
at Rascall
in Yorke
shire,*

companion, for I knowe not a man in the parish, that can better performe it, beinge furnished with a rude rusticall stile, fitt for such a subiect; and one that hath perfect intelligence of his heavenly conuersation, and righteousnes of life. The counts being cast, and the summe sett downe, what hath he gott by his voluntary error, to degorge his malice against vs (for his disposition considered, and the qualitie of the fault, I can not thincke otherwise) or what hath he gayned by his grosse girdinge, and filthy fleeringe at the excrements of Poperie.

Bels I. chapter

Of this name and worde (Pope.)

THE II. VNTRUTH.

DIsputing of this name (Pope) and shewing out of *S. Ciprian* and others, that it was giuen in old tyme to other Bishops, and not only to the Bishoppe of Rome, he addeth these words. But after that the Emperour *Iustinianus*, had in his legall constitutions, named the Bishoppe of Rome (Pope), the arrogant Bishoppes of Rome, began to challenge the name, as if it were proper to them alone. An vntruth: why did he not name those arrogant Bishops of Rome, that challenged the propertie of this title, or some author of credit that reporteth it? And what reason had the Bishops of Rome to lay hold vpon the Emperors words, rather then the words of the generall Councell of *Chalcedon* (which was many yeares before) in which

which he was called by that name, as shal straight be handled. This thertore must remaine for one yntruth, vntill he can better discharge him selfe. One chinge I must here add, which wil litle please the miniliter, and that is, albest the name (Pope) was attributed also to other Bishops, yet was it in such speciall manner giuen to him, that it did sufficiently declare his supream authoritye ouer all other, which appeareth first, because when any was called Pope without further addition, it was vnderstoode only of the Bishoppes of Rome, as is euident out of the Councell of Chalcedon where it is sayd: *The most blessed and Apostolike man the Pope doth command vs this thinge.* Secondly because the Bishoppe of Rome was called Pope of the whole church, as we reade in the same Councell, where Leo is called *Pope of the vniuersall church*; and *Liberatus* affirmeth, that there is no Pope ouer the church of the whole world, but the Bishoppe of Rome. Thirdly because he is called the Pope or father of generall Councils, and of the whole world, but he calleth not other Bishops Popes or fathers, but his brethren or sonnes, as is apparant out of an epistle of Pope Damasus to the Easterne Bishoppes, recited by *Theodoretus*: and in the Epistle of the Councell of Chalcedon to Pope Leo. To this may be added, that seing (Pope) signifieth (father) as Bell according to the truth confesseth, it followeth that the Bishoppe of Rome was in old time reputed superiour to all, in that he was called the Father of fathers: for *Steuene* Bishoppe of *Carthage*, wringing to Pope *Damasus* in the name of three Councils, celebrated in *Affricke* giueth him this title. To Pope *Damasus* our

Act. 16.

Act. 16.
In Bras-
uiano
cap. 22.

Lib. 5.
c. 10.

Epif. ad
Damasum
most

most blessed Lord, exalted with Apostolical dignity, the holy father of fathers. And this may be the reason; that albeit sometime in the Primitiue Church, the name was also giuen to other Bishoppes, yet seing in forsayd manner it agreed peculiarly to the Bishoppe of Rome, as declaring his soueraigne authoritye ouer others, the former custome ceased, and so it remayned alone to him.

THE III. VNTRUTH.

VVith the former he hath copled an other, saying thus. *And so in proceffe of time the Bishoppes of Rome were solely and only called Popes, and of late yeares Our holy father, and, His holynes, is his vsuall name.* A grosse vntruth, for the name of (his holines) is not of late yeares, beinge long since giuen to the Pope by Iustinian the Emperour, and Theodoretus writtinge to Pope Leo vseth the same phrase. *Obsecro vestram sanctitatem* I besech your Holynes sayth that learned and venerable father: and the Councell of Chalcedon in their letters to the same Pope Leo, inuaighing against Dioscorus the heretike, that presumed to excommunicate the Pope sayth thus. *Et post hac omnia.* And after all these things he did also extend his madnes against him, to whom the custody of the vineyard was committed by our Saviour, that is against thy Apostolike holines. And if S. Ciprian, and S. Augustin, were called most blessed Popes, as Bell here confesseth, can any maruaile that the title of holines should be giuen to their superior, and yet doth he neuer make scruple to say that it is a title only of late yeares, making it to haue sprung vp long after that the title of Pope

*In epist. ad
Ioan. 2.
Epist. ad
Leonem
Papam.*

*Epist. ad
Leonem
Papam.*

was appropriated (as he would haue it) to the Bishoppe of Rome, which appropriation as he saith was about the yeare of Christ 528. and so the name of *his holines* much later: and yet is that title more auncient then the sayd yeare of Christ 528. as is euident out of *Theodoretus*, and the Councel of *Chalcedon*, both which were long time before the sayd time as Bell will not denye.

THE IIII. VNTRVTH.

PROsecuting his former matter he sayth. *But this Emperour* (that is *Iustinian*) *liued after Christ his birth about 528. yeares, Ergo this pointe of Poperie is a rotten ragge of the new religion.* In which words he venterh out an vntruth, for be it that it was then appropriated to the Pope as he sayth, yet how can it be new, which by his owne confession was vsed an eleuene hundred yeares agoe, that is so many ages before the foundations of his religion were layd, or the name of a Protestant heard of in the whole world. I omitt here how many ecclesiastical names haue bene brought into the church as, *Homousios* or *Consubstantiall* against the Arrians, *Incarnation* against other heretikes, the better by a new name to declare an auncient article of faith. Will Bell for al that call these words rotten raggs of a new religion. He neuer dare offer it, & yet with no lesse reason may he doe it, then he doth here the name of the Pope.

As for his rustical scoffinge (the special grace of his writinge) at the sylly people for reputing the word Pope a most sacred thing though ignorant as he saith what is met by the name I say no more but that he
may

may with like grace runne vppon the name of *Iesus Christ*: for thoulands amōgt the Protestants which reuerence thē for sacred, can tel as litle what is vnderstoode by it, as we can by the name of the Pope. But we are beholding to Bell that he vouchsafeth to explicate the originall of that name, telling vs that it signifieth Father: and for that after so terrible a perlecution of those few letters, as though some misterye of iniquitie had lurked in them, (in such sort that in the time of Henry the eight it was rased out of all bookes) and after many spightfull termes, and most odious conceipts framed in the minds of the vulgar sort concerning that name, he hath discharged it from all suspicion of secret venom, assuring good people, that it is indeede venerable, as that which was giuen to most holy and auncient Bishopps, and might in his opinion be giuen to him selfe, could he haue the lucke to finger that dignitie. Thus much of the Popes name, now we are come to talke of his office and authority.

Bels II. Chapter

Of the Popes superioiall power.

THE V. VNTRVTH.

TO season the begining of his chapter with a litle of his mendacious powder, he writeth thus, *Bonifacius* Bishoppe of Rome, and the third of that name, aboue six hundred yeares after Christ, obteyned of *Phocas* then Emperour of Rome, that Rome should be the head of all churches. Before which time no authentickall writer can be named

named, who euer ascribed the headship and vniuersall gouernment of all churches to the church of Rome. To conuince this manifest vnt ruth, somethinge hath bene sayd in the precedent chapter: but plentifully haue I proued the contrary in *The doleful knell*, published not long since against his Ministership both out of other authorities, as also by the confession of the Lutherane Centuristes, his deere brethrent: and lastly out of his sweete selfe, that more cannot be desired. Somthinge also shall be sayd in the sequell, his owne wordes ministring iust occasion; and here I will adioyne a litle more. In the Council of Chalcedon, Maximus Bishoppe of Antioch, was confirmed by S. Leo the first: Pope Iulius the first also restored Athanasius Patriarch of Alexandria to his seate, Paulus Patriarch of Constantinople, and Marcellus Bishoppe of Ancyra, deposed vniustly by an Easterne synode as writeth Sozomenus, whose words be these. For as much as the care of all did belonge to him for the dignitie of his see, he restored to euery of them their church: And a litle after. Athanasius and Paulus doe returne to their seates and sent the letters of Iulius to the East. Bels best and most speedy answer to these prooffes will be, to say that he was superiour to the Patriarches, and other Bishops, but had not any authority ouer inferior ministers. Alas poore soule, to what pityfull straights hath he brought him selfe, whiles vpo zeale he lyeth for the credit of the cōgregatiō.

THE VI. VNTRUTH.

IN his arguments propounded against the superiority of the Bishoppe of Rome (wherof afterward

afterward I meane more fully to entreat) this is one. *Seauently the famous council of Chalcedon gaue the Bishoppe of Constantinople equall authority with the Bishoppe of Rome in all ecclesiasticall affaires.* In which words is one vntruth cunningly couched: for he calleth that here the decree of the Councell, which was by the ambition of *Anatolius* Bishop of Constantinople, effected in the absence of the Romane legates. Yf Bell can proue that this surreptitious decree of the Easterne Bishoppes, was euer confirmed, then were it some thinge which he bringeth. But the Bishop of Rome his legates withstood that their indirect proceedinge, pronouncing it to be contrary to the decrees of the *Nicene* Councell, and *Lucentius* in particular spake confidently saying, that the Apostolicke see ought not to be abased in their presence, with other notable wordes tendinge to the same purpose. And Pope *Leo* him selfe in his Epistle to *Anatolius* did bitterly inueigh against him for this his presumption and going against the *Nicene* canons, admonishing him also how his legates which in his stead were presidents of the Councell, did withstand that his vnlawfull attempt, for which cause he disclaymeth vterly for giuing his consent. *Far be it (quoth he) from my conscience, that so wicked a desire should be holpen with my labor, and of all that minde not high things, but consent to the humble: and he giueth the reason: because it were (as he sayth) to infringe the Canons of the Nicene Councell, and to deprive the see of Alexandria, of beinge the second in dignitie, and Antioch of beinge the third, and all Metropolitane Bishopps of their honour.*

*Se the 16.
Action.*

Epist. 53.

About the same matter he wroth also to the Emperour, shewing his great dislike of *Anatolius* ambition,

ambition, putting him in minde, what special fauour he had afforded him concerning his consecration: insinuating playnly, how he deserued to haue bene depoled, for falling into the heresie of Eutiches, and for beinge wickedly promoted by Dioscorus of Alexandria, to be Bishoppe of Constantinople: yet becaule he renounced his heresie, & at the entreaty of the Emperour, the Pope dispelled with him. VVe (sayth Pope Leo) hauing respect to your sayth *Epist. 34* and intercession, whereas the beginings of his consecration were not sound, by reason of them that did it, desired rather to be gracious then iust, to the end we might thereby, by applying of remedies pacifie all stirres, which the deuill had procured, which things ought rather to haue made him modest then immoderate: & in the end, he exhorteth the Emperour to labour about the repressing of his insolencie. Endeavour (quoth he) to doe that, which becommeth Christian and royall piety, to witt that the foresayd Bishoppe would be obediēt to the fathers, haue regard to peace, and not to thinke that it was lawfull for him to ordaine the Bishoppe of Antioch without any example, against the decrees of Canons as he presumed, which thinge we would not make void, for the desire we haue to restore faith & preserue peace.

Lastly writinge to the Empreffe Pulcheria about the same argument, he vtterly maketh voyd whatsoever Anatolius had cunningly caused to be decreed cōcerning the Primaeye of Constantinople. VVe make *Epist. 33* voyd (quoth he) the consent of the Bishoppes repugning to the rules of holy Canons established at Nice by the vnited piety of your sayth with vs, and by the authoritie of the blessed Apostile Peter doe with our generall definition wholly frustrate and make of no effect.

Now, to return to Bell, I say that he ouerreacheth

B

when

when he enfourmeth his reader, that the famous Councell of *Chalcedon*, gaue the Bishop of *Constantinople* equall authoritie with the Bishop of *Rome* in all ecclesiasticall affaires: for it cannot truly be called a decree of the Councell, which was not confirmed by the head. Should a Parliament in England make ten seuerall acts, nine very good and beneficiall to the realme, but one cleane opposite to former acts, and preiudiciall to the soueraigne dignitie of his Maiestie, wherevpon he confirmed the nine, but the tenth he did vtterly irritate and make voyde: would Bell call that an act of Parliament, or could he without an vntruth so terme it in true and good meaning? most certayne he could not: what followeth I leaue to Bels collecting vaine. But it may be he will say, that the confirmation of the Councell belonged not to the Pope. It is not possible that he dare offer it: will he make Pope *Leo* so auncient for time, so renouned for vertue, so famous for learning, such a simple or arrogant creature, as to send his legats to be Presidents of the Councell in his place, to write vnto the Emperesse, how he did make frustrate that decree, yf his authoritie had not bene certayne in that behalfe, and so made him selfe a laughing stocke to the Empire, and the whole world: and would the Councell haue admitted of his legates, or euer haue made suite to him for the confirmation of their decrees, as they did, when they wrote to him in this manner. And we beseech thee (say they) honour our iudgment with thy decrees, and as we with willinge mindes haue agreed together in good things, so thy highnes also would accomplish that for thy children which is conuenient: which

petition

Act. 3. in fine.

Cetur. 4. col. 551.

petition of theirs is also formally recorded by the Lutheranes of Magdeburge.

The good reader hath also further to note, that this pride of *Anatolius* was so exorbitant, that at length he gaue it cleane ouer, excusing him selfe to Pope *Leo*, as we reade in the letters of the same Pope, which he wrote vnto *Anatolius*, in which after he had giuen order about certayne things in the church of *Constantinople* (an argument of his iurisdiction in that place) he cometh to that excuse which *Anatolius* alleadged in his owne behaulfe for hauing laboured about the primacye of his owne church, and writeth thus. But as touching that synne Epist. 71. which you committed as you say by the perswasion of others concerninge the encrease of authoritie, your charity should more effectually and sincerely haue washed away, if that which could not be attempted without your likinge, you had not layd only vppon the counsell of the clergie: for as offence is committed by giuing of bad counsel, so likewise by giuing of badd consent. But it is very gratefull to me most derely beloued brother, that your charitye professeth, that it doth now displease you, which ought not then to haue liked you. The profession of your charitye, and the attestation of the Christian Prince is sufficient for your returne into common grace, neyther doth that amendment seeme late, which is accompanied with so venerable a witnes. Let the desire of vnlawfull authoritie which made dissension be wholly cast away. This was at that tyme, the end of that arrogant presumption; but had *Bell* then liued it seemeth he would haue floode more to his tackling, and neuer haue shewed him selfe so base minded, as to haue giuen ouer any title of honour, or any wise submitted him selfe to the Pope, who now pleadeth so earnestly

in defence of that outrageous ambition :

Here also the good reader hath to note , that as the minister doth make that the decree of a Councel, which as hath bene sayd was non at all, so doth he make bold with truth beside a trick of corruption: for no where doe I read in the actes of that Councell that it gaue equall authoritie to the Bishop of *Constantinople*, with the Bishop of *Rome* in all ecclesiasticall affaires, as Bell affirmeth: that worde (all) is foisted in by the malice of his ministership, neyther haue they the word (authoritie) but (priuiledges) which consisted, for as much as I can learne out of those Actes, in these two pointes. The first was, that the Metropolitanes of the dioceses of *Pontus*, *Asia*, and *Thrace*, should only be consecrated and ordained by the Bishops of *Constantinople*, as also such Bishops as liued in the same places amongst barbarous people. The second was, that *Constantinople* might haue the second place in dignity next after *Rome*. These I say were the priuiledges which *Anatolius* desired should be confirmed by the Pope: for to thinke that he desired to haue euery wayes superiority, and as Bell writeth, equall authoritie in all ecclesiasticall affaires with *Rome* is contrary to all reason, and not agreeable to the recited words out of the Actes, for though *Anatolius* with others decreed that *Constantinople* should haue equall priuiledges, yea in ecclesiasticall matters, yet is that straight limited to the consecration of Metropolitanes, and to haue the second place in dignity, as before was sayd and is euident also out of the 15. Action can. 28. and out of the 16. Action and lastly out of their relation to the Pope, in
which

which they craued his confirmation: for there they mention nothings of equall priuiledges and aduancemēt in ecclesiasticall causes, but only speake of consecratinge the Metropolitanes of *Asia*, *Pontus*, and *Thrace*, and of hauing the next place after *Rome*, and yet they affirme that they did there signifye vnto him all the force of the *Actes*: whereof it followeth that other priuiledges or eminencye in ecclesiasticall dignitie was not then desired: and surely it were meere madnes to thinke that *Anatolius* would euery way haue had equall authority in all ecclesiasticall causes, as the minister affirmeth, seing then we must graunt that he desired iurisdiction in *Italie* and *Rome* it selfe; nay what were it els but to condemne *Anatolius* of grosse foolerye in suying for that superextrauagant grace of the Pope to the iniury of his owne See and dignitie.

Much more might be sayd to the same purpose, but it shall not neede, when as the thinge is so cleere that our mortall enimies confesse it: for the *Magdeburgian* historiographers, after relation how the Roman Legates withstood the audacious attempt of *Anatolius* and his confederates, write thus. *VVherfore the iudges of the Synod decreed that the principall primacye and honour, was to be left vnto the Bishop of Rome, and that notwithstanding, somethinge was to be giuen to the Church of Constantinople, because that city was adorned with the dignitie of the Empire, and was called newe Rome, that it might haue power to ordayne Metropolitanes, in the dioceses of Asia, Pontus, and Thrace, yet so, that it might be lawfull for the Metropolitanes of euery prouince to ordayne Bishops. This was that dignity, and equalitye of priuiledge* Centur. 5.
col. 949.

which they desired: which notwithstandinge they obteyned not, Pope *Leo* wholly irritating that decree as hath bene saide. Thus haue we not only conuincd Bell of lying and corruption, but so far preuayled against him, that by meanes of that decree by which he would ouerthrowe the superiority of the church of *Rome*, we haue abundantly proued the contrary, and so we may say with the *Psal.* 63. Prophet. *The arrowes of litle ones are become their woundes.* Neuer had gallant Minister worse fortune, for not only his blowe is still defeated, but his weapon disgratiouly beaten backe vppon his owne face. What sayth he now to the famous Councell of *Chalcedon*? The Popes authoritye maugre his malice is cleerely proued out of that as hath bene sayd, and so nothings found there, that can relieue his cause, but such *Vnguentum baculinum* as he list not to meddle with al, and that not only touching the Popes superiority wherof we haue spoken sufficiently, but also other matters: for example, that Councell decreed thus *Virginem, &c.* *It is not lawfull for a virgine which hath consecrated her selfe to God, and likewise a Monke, to contract Matrimonye.* But if they be found doing any such thinge, let them be excommunicated. Did Bell for all that neuer in his whole life heare of any such creatures, that remayne so far from being excommunicated, that they be highly commended as the principall aduancers of the Gospell? and doth he not knowe a deare freind of his, that hath written in defence of such wicked and filthy wedlocke. Gladly then would I be enformed, how his Ministershippe can eyther defend such sacrilegious wretches, from the force of that Canon, or his freinde

*Sessi. 16.
can. 16.*

*See Bels
suruey
pag. 231.
235. &c.*

friende from beinge opposite to the doctrine of that Councell. To deny the authoritye of that Synode which him selfe vrgeth, calling it a famous Councell were a base shift, and nothing becoming his grauity and constancy, but rather the leuitie of some mutable minister, especially that beinge authorised by Act of Parliament, which for certayne reasons he must defende, but how in this case God knoweth that knowes all things.

THE VII. VNTRUTH.

IT followeth immediatly in Bels booke. *Eighty the Councell of Nice prescribed limites as well to the Bishop of Rome, as to other Patriarches.* This is a manifest vntruth, and that by the iudgment of any that is indifferent. The place he meaneth (for he noteth none) is in the sixt canon in these wordes *Let auncient customes be kept throughout Egypt, Libia, and Pentapolis, that the Bishop of Alexandria haue power of all these because the Bishop of Rome hath that custome.* Out of which wordes so far of it is, that the iurisdiction of the Bishop of Rome, is confined within any limits, that her ample and vniuersall superioritye is confirmed: for nothings here determined concerning the church of Rome, but that is made the rule of other churches, as Pope Nicholas the first noteth, who also affirmeth *Epist. ad Michaelē* that the Nicene Councell appoynted nothing about the Romane church, because the authoritye thereof was not from men, but from God. In the

former vntruth diuers times was it mentioned out of Pope *Leo*, as also out of his legates in the Councell of *Chalcedon*, that the Grecians went against the Nicene Canons in their presumptuous attempt. But to make the matter most clere, to witt that the Councell of Nice did not limitt the Popes iurisdiction, but contrarywise allowed and approued his supream authoritye, beside the testimony of Pope *Nicholas* already alledged, I will demonstrate the same out of the *Chalcedon* Synode which Bell calleth a famous Councell (as it was in deede, and therefore worthyly admitted by our country) In the sixtene session *Paschasinus* the Popes legate cited this very Canon for the Popes Primacye, for after the iudge had sayd: *Let both sides propound canons*, it followeth in these words. *The reuerend man Paschasinus Bishop and vicar of the Apostolike see recited The sixt canon of the thre hundred and eightene holy fathers: That the Church of Rome hath alwayes had the Primacye. But let Egypt hold that the Bishop of Alexandria haue power of all, because the Bishop of Rome hath this custome. Behold Paschasinus proueth the Popes supremacye out of that canon, from which Bell would deduce the contrary. And the Grecian Bishops were so far from contradicting this; (which no question they would, had the canon bene plaine to the contrary sence, as the minister mayratheth) that their silence confessed it to be most true. Yea the iudges them selues though desirous to aduance the dignitie of *Constantinople*, yet were they so ouercome with the light of truth shining in that canon, that vppon the former euidence they*

*Concil.
Chalced.
Act. 16.*

These wordes are more cleare in the Nicene Councell: it selfe. See a little before.

they sayd. *Ve perfectly perceiue all primacy and principall* 28. 16.
honour according to the canons, to be kept for the Archbishop
of old Rome, most beloued of God. The true mean-
 ing inereore of the canon is, that the Bi-
 shope of Rome, before the definition of any
 Councell, vied to committ the gouernement of
 Egypt, Libia, and Pentapolis, to the Bishop of A-
 lexandria, as Pope Nicholas the first doth expound
 it, and is plaine out of the Councell of Chal-
 cedon: which being so, Bell remayneth guilty of an
 vntruth, and the Popes eminent authority con-
 firmed by that very canon, which he brought
 to ouerthrowe it. What an vnlucky hand hath
 this minister, that striking at others, still wound-
 edh him selfe.

THE VILL IX. AND X.

VNTRVTHES.

After Bell had produced many arguments
 against the Popes soueraigne superioritye, he
 maketh a recapitulation of them all, but so hand-
 somly, that for their better grace he doth flourish
 them ouer with new lyes. To stande vpon one,
 that hath a couple of followers. *Fourthly* (quoth
 he) *seing Polycarpus, S. Polycrates, S. Ireneus, and*
S. Ciprian, with many Bishops of Europe, Asia, and
Affrica, contemned the Bishop of Rome his decrees and
supposed supremacye. That *S. Polycarpus* contem-
 ned the Popes decrees is most fallie, and vn-
 truly collected out of his former argu-

ment, in which no mention is made of any decree concerninge the keeping of Easter (the matter then in question) as shall appeare afterwarde when we come to answere that argument, how could he then contemne that which was not extant. See the scrupulous conscience of the minister, because before he passed ouer the matter without the marke of his occupation, he hath here made lewde restitution clapping three vntruthes together, one in the necke of an other. The first is now recited, and to make it the more manifest I will adioyne what he writeth of this matter in his Motiues. His wordes be these *In like manner* (quoth he) *though with more modesty dissented Anicetus an other Bishoppe of Rome, from S. Polycarpe, Bishoppe of Smyrna:* where I desire the good reader to note his malicious dealinge & his rooted hatred against those Popes, whom he confesseth to haue bene blessed Martyrs. *Anicetus* (quoth he) *dissented from S. Polycarpe:* and why I beseech him doth he not rather say, that *S. Polycarpe* dissented from *Anicetus*: I trust he will not deny but that *S. Anicetus* had the better quarrell, except he list to condemne the church of Englād, and the whole Christian world that obserue Easter according to the custome of Rome. Besides this, is it not most certayne that *S. Polycarp* was far inferiour in dignitie to *S. Anicetus*, when as so much is euident out of the premisses, in which we haue heard how the Patriarche of *Constantinople*, did emulate some prerogatiues of *Rome*, and not any of *Smyrna*. An other trick of his racour also sheweth it selfe, when as the one is with him plaine *Anicetus*, the other *S. Polycarpe*, why
I beseech

I beseech him, was not blessed *Anicetus* also a martyr as well as *S. Polycarpe*? it can not be denyed: and yet doth this minister out of his damnable deuotion to the sea of *Rome*, entreate him in this disgratious manner. But sufficient it is for my purpose, that he confesse the dissention betwixt *S. Anicetus*, and *S. Polycarpe* to haue bene with more modesty (to witt then it was betwixt *S. Victor* and the Bishops of *Asia*) which argueth playnely, that no decree was made by *S. Anicetus*, for then the dissention could not haue bene conteyned within the limitts of modesty, yf *Polycarpus* had resisted his decree, neyther could he haue bene in better case then the Bishoppes of *Asia* were, who withstood *S. Victor's* decree, and so the dissention had bene as immodest: which seing Bell denyeth, consequently he graunteth, that he hath dealt falsly in accusing *S. Polycarpe* to haue contemned *S. Anicetus* decree, when as he neuer published any such, what soeuer Bell with lying lippes affirmeth to the contrary. This is the first vntruth.

The next is where he saith, *S. Polycrates* contemned the Bishoppe of *Rome* his decrees, for where doth he find him enrold for a Saint? not in the *Roman* martyrologe, not in *Eusebius* or *S. Hierom.* no nor in the *Centuries* of *Magdeburge* where they talke of him. He is a Saint only of Bels canonization, because he resisted the Pope, which title if it will procure any such grace, the minister him selfe is like to proue a great and monsterous Saint, for neuer (I dare say) did *Polycrates* carry him selfe so insolently, and in such vnspcakable contumelious manner

manner, as Sir Thomas doth.

Lib. 3.
cap. 3.

The third vnttruth is, that *S. Irenæus* contemned the Bishoppe of Rome his decrees, and his supposed supremacie: for what father so auncient as he, writeth more clerely for his supremacye. Speaking of the Romane church these be his words. *To this church by reason of the more potent principalitie, it is necessary that euery church should come, that is those saythfull people which be euery where, in which that tradition which came from the Apostles, hath bene kept of them which be in all partes.* Thus he writeth in defence therof: but that cuer he oppugned the Popes decrees, or contemned his supremacy is most falsly affirmed by Bell, as shall appeare when we come to examin his second argument against the Popes Supremacy, from whence he would seme to haue collected this: but before I come to that point, I must here admonish the good reader, that whereas Bell desperatly affirmed that the Bishoppe of Romes superioritye was not hearde of till six hundred yeares after Christ, the contrary hath not only bene proued sufficiently before, out of other authorities, but also out of those testimonies, which he bringeth as most clere against it, to wittout of the *Chalcedon* and *Nicene* Councils, and also out of *S. Irenæus* as in the premisses hath bene sayd: and yet further occasion will be offered to verify the same truth out of some of those arguments also, which come now to be examined, such is his great grace in beating downe of Popery, and writing against him selfe.

The rest of his chapter consisteth of eight arguments culled together, to shew that the Popes supremacy

supremaey began in the tyme of Phocas the Emperour, in the yeare of Christ 607: which in particular I will discusse. But before I must haue a litle crashe with him about the title which is of the Popes superroiall power, for the word (*superroiall*) I suppose slylye mocketh at that which venerable antiquity confesseth, and him selfe must not denye. To content my selfe with the testimony of *S. Chrysostom* who speaking not only of Bishops, but inferiour clergie men, instructeth them how to deale with secular potentates comming vnworthly to the Sacraments, in this manner. If a duke (quoth he) yf a Consull, yf he that weareth the crowne, cometh vnworthly, stoppe and hinder him, thou hast greater power then he: and the minister denyeth that the late Quene might preach the Gospell or administer the Sacraments &c. which functions not withstanding other of their clergie might execute: wherof it ensueth that in these spirituall pointes their power was aboue that of the Quenes, and so truly in a good sence may be called *superroiall*, which so much his superscuffling grauitye semeth to deride and taunt. Now to his arguments.

Hem. 33.

*Motines
pag. 80.*

*An answer to Bels arguments against
the supreame spirituall iurisdiction
of the Pope.*

First then (quoth he) *S. Polycarpus* would not yelde to *Anicetus* Bishoppe of *Rome* in the controuersy about Easter.

Easter, which for all that he would and must haue done, if the Bishoppe of Rome had had any true prerogatiue ouer him.

THE ANSWERE.

IT more argueth the Bishoppe of Rome his superiority that *S. Polycarpus*, the scholler of the Apostles, in his old yeeres vndertooke so longe a iorney to Rome, to conferr with *S. Anicetus*, then it proueth that he was not his superiour because *S. Polycarpus* retayned still his former opinion: for why should he more haue trauailed to Rome then *S. Anicetus* haue gone to him to Smyrna, being a man reuerent for his gray hayres, and venerable for his acquaintance and conuersation with the Apostles, had it not bene, that he acknowledged superiority to *Anicetus*, as being the successour of *S. Peter*. But the reason why *Polycarpus* might still keepe his former custome of celebrating Easter, and also performe due obedience to *Anicetus* was, because *Anicetus* would not for so smal a controuerisie or variety breake peace, but was content to tolerate the same, and therefore false it is, that Bell sayth, to witt that *Polycarpus* would and must haue yelded to *Anicetus*, if he had acknowledged him for his superiour, seing no such thinge was commaunded him, but the matter left to his owne election.

Bels II. obiection.

SEcondly *Irenaeus*, and other holy and learned Bishoppes of Fraunce ioyning with him, reprobued *Victor* then Bishoppe

Bishoppe of Rome very sharply and roundly , as one that had not due respect to the peace and vnity of the church: which doubtlesse those holy and learned Bishops would not haue done, if the Bishoppe of Rome had had in those dayes the supream soueraignty ouer them.

THE ANSWERE.

HAd Bell recounted the cause why those Bishoppes reprehended so roundly (as he speaketh) Pope *Victor*, with other necessary circumstances, he had marred all his market, and proued the Popes superiority by that argument, by which as he perfidiously handleth the matter, he would ouerthrowe it. The blessed martyr *Ireneus*, with other reprehended *Victor*, not for any wrong opinion about the keeping of Easter (him selfe, & they being of the Popes minde, as also the Protestantes now be) but for that he excommunicated the Bishops of *Asia*, refusing to conformance them selues to the Church of Rome: neyther did *S. Ireneus* this 'vppon conceipt, that the Pope exceeded the limits of his power, for no such thing appeareth in *Eusebius* from whom this story is fetched, but for that he did vse it out of due season, to the great trouble of the Church, and for a small matter, as he and they thought: which sheweth playnely, that they made no doubt of his authority, otherwise many misliking his fact, would easily haue contemned his censure, and iustly haue objected presumption, in vsurping that authoritye which belonged not to him, where of no mention is made.

Superiors,

Superiours, yea and the Pope him selfe, may with due respect be admonished and reprehended, especially by Bishoppes, yf any great scandall or trouble of the Church be feared. S. Paul resisted S. Peter in face because he was reprehensible: wherof our Protestants absurdly gather, that S. Peter had no superiority ouer the Apostles: a collection not known to antiquitye, when as the matter was then so famous and certaine, that wicked Porphyry that Paganicall philosopher, reprooueth S. Paul of lawcines, for that he presumed to reprehend Peter the Prince of the Apostles, as S. Hierom reporteth. S. Cyprian highly commendeth the humility of S. Peter, that tooke so quietly the reprehension of S. Paul being his inferiour. For neither Peter (sayth S. Cyprian) whom our Lord chose the first, and vpon whom he built the church, when Paul disputed with him about circumcision, arrogantly tooke any thinge to him self, saying that he had the primacy, and therefore the latter disciples ought rather to obey him. S. Augustin sheweth excellently by this example, that S. Cyprian erring about rebaptization could not nor would not haue bene offended, to haue bene admonished by others his followers or inferiours, much lesse by a Councell. VVe haue learned (sayth he) that Peter the Apostle, in whom the Primacy of the Apostles by excellent grace is so praecminent, when he did otherwise concerning circumcision, then the truth required, was corrected of Paule the later Apostle. I thincke (without any reproach vnto him) Cyprian the Bishoppe may be compared to Peter the Apostle, howbeit I ought rather to feare least I be inui-rious to Peter, for who knoweth not, that the principalltye of Apostleshipp, is to be preferred before any dignity of Bishoppe
what.

Galat. 2.
v. 11.

Proem.
com. in
Galatas.
Eps. 11.
ad Aug.
inter epi-
stolas Au-
gustini.

Epist. 71.
ad Quin.

Lib. 2. de
Baptis-
mo. cap. 1.

whatsoever: but yf the grace of the chaires differ, yet the glory of the martyrs is one.

On These authorities shew two things: the first is, that *S. Peter* was reputed with the auncient fathers, head and prince of the Apostles, and also that the very Pagans were not ignorant of that thinge, which I suppose will not greatly content Bell, for certayne deductions that may be drawne from thence. The second (which is the cause why I haue alledged this of *S. Peter* and *S. Paul*) is, that dislike or reprehension of an other mans action, doth not argue the man reprobued not to be the others superior, how soeuer Bell would inferre that: when as hath bene sayd, *S. Paul* inferiour to *S. Peter*, reprehended him. And therefor the most that can be deduced out of the ministers idle discourse is, that if him selfe were a Bishoppe he would looke as the deuill (God blesse vs) is sayd to haue looked ouer *Lincolne*: and none might without incurring of is mortall indignation admonish him of any fault or scandalous demeanure. Great pittie surely it is, that one qualified as he is, and endowed with such an humble spirite, should not be preferred to an Episcopale or (to vse his owne phrase) some ouerseing dignitie. Thus by dismol destiny, Bels argument hath rather hurt him, then giuen him any help at all.

But one necessary adiunct belonged to this controuersie, which he thought good not to touch, for scalding of his fingers, to witte that *S. Victor* excommunicated the Bishopps of *Asia* as I noted before: for seing Bell confessech, that the old Bishopps of *Rome*, were very godly men and taught

In his Eccles.
neral. lib.
2. cap. 2.

the same doctrine which *S. Peter* had done afore them: and most certayne that *S. Victor* was one of those holy Martyrs, it followeth that he vsurped no authority, but exercised that which lawfully he might, neyther that he taught any doctrine, but that which *S. Peter* had done before him: Out of which and the precedent discourse three or foure memorable notes may be inferred against Bell. The first and principall is, that the Primacye of the Bishoppe of *Rome*, began not six hundred yeares after *Christ*, as befor he mayntayned, hauing bene practised four hundred yeares before by *S. Victor*, and descended to him from *S. Peter*. The second is, that Bels argumēt against the supream authority of the Bishoppe of *Rome*, being duly and truly examined, proueth the cleane contrary. The third is, that the minister cunningly cōcealed the cause why *S. Ireneus* reprobued *S. Victor*, as nothing fitting his purpose. The fourth may be, that most perfidiously he inferreth out of the reprobation of *S. Ireneus*, that he contemned the Bishoppe of *Rome* his decrees, and supposed supremacy as before hath bene noted.

I add lastly, that whatsoeuer *S. Ireneus* and others thought, yet blessed Pope *Victor* proceded most prudently, for as much as he perceiued how that obseruation (whic in the time of *Anicetus* was only variety of rise, without prejudice of religion) began now to corrupt the soundnes of the Catholike sayth, one *Blasius* (who liued in *Victors* time, as *Eusebius* sayth) vnder colour of that, cunningly labouring to bring in Iudaisme, as *Tertullia* recordeth. And this sentēce of *Victor* was afterward approued in the

Lib. 5. hist.
cap. 15.
De pro-
script. in
fine.

examined.

35

in the Councell of Nice, as is manifest out of Eusebius, and after ward those that held the Asian error, were accounted heretikes as appeareth in S. Augustin and S. Epiphanius.

Lib. 3. de
vita Con-
stantini.
cap. 13.
Heres. 53.
Heres. 75.

Bels III. obiection.

THirdly S. Polycrates, and many Bishoppes of Asia did stoutly withstand the same Victor then Bishoppe of Rome in his presumptuous proceedings touching Easter.

THE ANSWERE.

AND how many Emperours and Kings, as we reade partly in scriptuers, partly in prophane histories, haue bene resisted, most disgraciously entreated, and abused by their subiects: were they not for all that their superiours? yea Iesus Christ him selfe suffered many indignities at the Iewes handes, was he not for all that their Creator, king, and Sauour? His canonization of Polycrates rather sheweth his malicious cunninge then any wayes bettereth his cause, wherof I haue spoken before, and here can not but adioyne as a matter of note, that the letters of Polycrates and other to S. Victor in defence of them selues, make more for his ecclesiasticall superiority, then their disobedient resistance sheweth that he had not authority ouer them, when as many haue withstood their lawfull Pastors. For why should they haue neded any such Apologeticall letters more to him, then to any other Patriarch or Bishop, had it not bene for the dignitye of his sea: or can it sincke into any mans

head, that the Asian Bishoppes would not haue reprehended his vsurped authoritye (had they bene of Bels minde) for censuring them, that were not subiect to his iurisdiction. His terminge *S. Victors* proceedinges presumptuous, sheweth his inueterat malice to that blessed Pope and martyr: and beside declareth his folly in condemning him so depelie, whom els where he commendeth so highly.

Bels IIII obiection.

Saint Cyprian roundly opposed himselfe against *Stephanus* then Bishoppe of Rome, contemning his decree and deridinge his reasons.

THE AVNSWERE.

VV Ere not Bell one of Chams cōfraternity, he would neuer mention that which turneth to the disgrace of that blessed marryr, and nothing toucheth the authoritie of the Pope at all. For that *S. Cyprian* was in an error I dare say Bell will not deny, and therfore the more roundly he wroth to the Pope, the more is his fault encreased. Far was blessed *S. Austen* from the spirit of this minister, who wholly to take away, or at least to diminish this stayne of *S. Cyprian*, sayth, that eyther those writings be none of his, in which these things be found, as som then saide, or else that afterward he repented him of his errour, & chaunged his opinion, though the retractation be not found. As for the authoritye of the Pope it doth nothing preiudice that at all, for albeit the Pope cōmanded that rebaptization should not be practised (the
pointe

*Epist. 48.
ad Vincē-
tiam.*

pointe of controuersie betwixt them two) yet did he not define that questiō, nor pronounce any censure against *Cyprian* or others of his opinion, much lesse was it cōdemned by a generall Cōncell, which reason also *S. Augustin* bringeth in his defence, and so it was free for him without daūger of heresie to persist in his owne opinion especially seing he had on his side a prouincial Councell of fowerscore Bishops, & as he thought much probability for his part. Many good men no question both haue, and hereafter may be carried away with ignorant zeale to defende an erroneous opinion, yet with all subiection to the Pope, remayning all wayes with ready minde (when they shall see ther error ouerthrowne by Apostolicall definition) to submit them selues with all obedience.

*Lib. 1. de
Baptism.
cap. 18.*

Bels v. obiection.

Firstly the Apostles at Ierusalem, sent Peter and Iohn to confirme the saythfull in Samaria, and consequently if the Pope be not aboue Peter, but his supposed successour, he may be sent of Bishoppes his bretheren as *S. Peter* was. But who is that Bishoppe, and where dwelleth he, that at this day dareth do the now Pope such supposed villanie.

THE ANSWERE.

Not any supposed, but the true and reale folly of the minister appeareth in this argument: for he would inferr, because *S. Peter* was sent of the Apostles that therefore he was not the cheife and Prince of the Apostles: but yf his illation be of any force to bereaue him of his superiority,

which Bell vrgeth, it hath the like strength to make him their inferiour (which I thinke he will not graunte) for commonly they be such that be sent of others. Wherefore I answere that althoughe it be no vsuall thinge, yet sometyme in greate and important affaires, superiours are sent of their inferiours, not by power and authoritie: but by request and entreatie, to which they may yelde yf they thinke it expedient for the common goode, or refuse it yf they lyke not to vndergoe that charge. A greate question arising at *Antioch* about circumcision and other legall ceremonies, *Paul* and *Barnabas* were sent by the faithfull there to *Ierusalem*, to conferr aboute that pointe with the Apostles: Will Bell therfore inferre, that *Paul* and *Barnabas* were their inferiours. *Iosephus* also reporteth, how the Iewes hauing a controuerfie against *Agrippa* their kinge, and *Festus* their President, sent vnto *Nero* the Emperour, tenne legates of the principall Iewes, and with them *Ismaell* the highe Priest, and *Chelcias* the Treasurer, who semed next to him in dignitie. For as much therfore as the conuersion of the Samaritans was a matter of greate moment, they being reputed in as bad case yf not worse, then the Gentils, For which cause our Sauour saide: Into the waye of the Gentils goe ye not, and into the cities of the Samaritanes enter ye not. *S. Peter* and *S. Iohne* were sent as most mete for that busines: *S. Peter* being the cheife and to whom the managing and disposing of such matters appertayned: but not by any authoritie or commande, but only by request and petition as

hath

Act. 15.

Lib. 10.

Antiq.

cap. 7.

Math. 10.

th to hath bene saide, in which manner both in former
will tymes, and hereafter in like cases of the common
that goode, Princes and superiours without any touch
that of their highe office or dignitie, may be sent by
tyme their inferiours: their sending proceeding from pe-
s are tition, nothing empeacheth their highe ioueraign-
tho- tic, and their willing vndertaking such a charge
they for the common goode, proclayminge their greate
the loue to God and their countrie.

Bels v. obiection.

Sixtly the fathers of the famous African counsell, in
which St. Austen, that holy father and most stoute
champion of Christs Church was present to the great ho-
nour and credit thereof, would in no wise yelde to Ce-
lestine then Bishoppe of Rome, in the controuersy of Appeales
concerning Appiarum. And when Pope Celestine alleadged
for himselfe and his supposed soueraynty, that the auncient
and famous counsell of Nice gaue liberty to appeale to Rome,
the Fathers of the Counsell answered roundly, that the true
copies of the decree were otherwise: where I wish the
reader to obserue with me these two points seriously. Frist
that the Pope could not, and therefore did not, alleadge any
better reason for his vsurped and falsely pretended supremacy,
then the authority and decree of that famous Counsell of
Nice. Secondly that the Pope Celestine falsified the canon
and decree of the Counsell, so to gayne credit and authority
to himselfe if it might be.

THE ANSWERE.

TO the frist of these two points I answer,
that there was no question betwixt them,

whether the Popes iurisdiction did extende into Affrike or no: or whether appeals in rigor might not be made to *Rome*: but whether it were a thinge cōuenient: for on the one side, not to allowe appeales, seemeth to giue occasion to Metropolitanes and Bishops, to oppresse their subiects: and on the cōtrary to allowe appeales, seemeth the next way to make endlesse quarells, & often to vexe Bishoppes without all cause: of which inconuenience and great trouble of the church, holy men haue complained. This doubtfull pointe then was defined by the Councell of *Nice*, or *Sardica*, which declared that it was expedient for Priestes, to appeale from their Bishoppes vnto a prouinciall Councell: and for Bishoppes to appeale vnto *Rome*. For that it was lawfull and vsuall before the tyme of this Councell to appeale vnto *Rome*, is euident out of *S. Cyprian*, who reporteth how *Fortunatus* and *Felix* depoled by himselte, appealed vnto *Cornelius* Bishope of *Rome*. And one *Basilides* depoled in *Spaine*, appealed to Pope *Stephen*, as the same *S. Cyprian* recounteth.

Lib. 1. ep. 3. Not to speake of *Marcion* that auncient heretike, who excommunicated of his Bishope in *Pontus*, came to *Rome* for absolution, as *Epiphanius* relateth: and therefore Pope *Leo* calleth it an auncient custome to appeale vnto *Rome*. This was the cause why the Bishoppe of *Rome* vrged especially the decree of the *Nicene* councell, to shewe that it was not only lawfull, but also very expediēt, for albeit the *Affricane* Bishoppes desired, that Appeales might not easily be admitted, for the great iniury to iustice, & vaine protraction of lutes, which they dayly perceived to followe thereof: yet knowing full well, that

that they could not forbid such appeales of them selues, they humbly made petition to the Pope, for more moderation therein. In their epistle which they wrote to Pope Celestinus, these be their wordes. The office of durisull salutation premised, wee earnestly beseech you that hereafter you woulde not easily giue audience to such as come from hence. Had they bene of Bels minde, they woulde neuer haue vsed any deprecatory petition, but haue roundly and readily told him, that he had no authority to admit any appeales, neither was his iurisdiction ouer them, and therefore that they did owe him no obedience or subiection.

But farre were they from any such conceipt, as being not ignorant of his iurisdiction ouer them, according to which beliefe they proceeded in like manner, For which cause the same verie Bishops of Affrica, when this matter of Appeales and the Nicene councell, was one foote, and Pope Sozimus had sent vnto their councell three legates, wrote vnto Bope Bonifacius the Successour of Sozimus in this maner. Because it hath pleased our Lord concerning such thinges as our holy brethren haue handled with vs, Faustinus our fellow Bishop, and Philippe, and Asellus, our fellowe Priests, that our humilitie can not write vnto Sozimus a Bishop of blessed memory, from whom they brought both precepts and letters, but to your veneration, who by Gods ordinance, are succeeded in his place, we ought briefly to insinuate those thinges, which by the agreement of both parts were determined, in which we stayed indeede without breach of charity, but not without great altercation: in which wordes making relation of their Acts to

Epist. 87.

Pope *Bonifacius*, and testifying that they had received precepts or commandements from his predecessor Pope *Sozimus*, what do they els, but acknowledge their obedience and subiection to the Apostolicke see. Beside, not longe after this Councell Pope *Leo* ywriting to the Bishops of *Mauritania* in *Affrike*, saith that he restored the communion to Bishop *Lupicinus*, because he appealed to him out of *Affrike*; and likewise that he sent vnto them for his legate, Bishop *Potentius* who shoulde in his steade, haue care of the affaires of *Affrike*. All which abundantly testify, both the authority of the Bishop of *Rome* in *Africa*, and that appeales were made to him, and also that the *Affricane* fathers denied not this, though for the reason before alleadged, they desired more moderation therein to be vied.

And albeit *S. Augustine* was one of these Bishops, and so his voyce passed in the common letters with others, yet because Bell doth here so magnify him, as though he had bene a mighty enemy to the Popes supremacy, I will in particular shewe out of that venerable and learned father, what reuerence, subiection, and dutifull respect, he carried to the Pope, contenting my selfe only with that, which he writeth of this very point, or of the three Popes in whose tymes this matter of appeales was handled, and some of which, the minister very boldly, yf not some-what saucily, but out of all question most falsly, pronounceth to haue corrupted the *Nicene* canons. This holy father writing most plainly, how him selfe and other Bishops came to *Cesarea*, by the commaundement of *Sozimus*, what doth he but clerely proclaime his primacy

primacy ouer *Affrica*. The same *Augustine* was most *Epist. 157.*
 subiect and deare to Pope *Bonifacius* as we learne
 out of the beginnunge of his first booke, against the
 two epistles of the Pelagians, directed to the same
Bonifacius. The same *Augustine* writing to Pope
Celestinus, referreth the cause of a certayne *Africane* *Epist. 221.*
 Bishop to him after this manner. O holy Pope, most
 blessed Lorde, venerable for piety, and with dutifull charity to
 be receiued: labour together with vs, and commaunde all thin-
 ges which are sent, to be recited vnto thee: and on the con-
 trary Pope *Celestinus* doth highly commende *S. Au-* *Epist. ad*
gustine as one that had alwayes remayned in the *Gallos.*
 communion of the Romaine church and had bene
 reputed alwayes of him selfe, & his predecessours,
 for a great Doctor.

Out of that which hath bene saide, the ministers
 first doubt is solued, why the Pope rather alleadged
 the decrees of the Nicene Councel, then any other
 prooffe out of the Gospell, because as I said the
 question was not about his supremacy in generall,
 as Bell cunningly or malitiously maketh it, but of
 Appeales, which though it be a thing consuetary
 to his supreme iurisdiction, yet for the reasons be-
 fore mentioned, som doubt might be made about
 the exercise thereof: for the satisfying of which, no
 better resolution coulde be deuised then of a gene-
 rall Councell. The good reader also can not but
 sufficiently gather out of the premises, an answer
 to the second question, to witt, that neither *Cele-*
stinus the Pope, nor any of his predecessours forged
 any canons, as Bell and such like with lying lippen
 affirme, (who measure others according to them
 selues,) both for that, they appealed to *Rome*, out of
 Affrike,

Affrike, before the tyme of the Nicene councell, and so litle needed they (had they bene so wicked) to forge any thinge to proue that which was practised before: and for that straight after appeales were likewise admitted, and also for that the Bishop of Rome, had his Legate there resident amongst them, for the dispatch of ecclesiasticall busines, as out of Pope Leo hath bene declared. The same thinge also appeareth, in that neither the Affricane Bishops nor *S. Austen* euer obiected any such crime of forgery to any of those Popes, as the ministeriall fraternity of forgers doe, but contrariwise behaued themselves in most dutifull manner, giuing them very reuerent & honourable titles, protestinge also their obedience and subiection to them as hath bene saide: and so they be far vnlike to our Protestat professors, that persecute them with scurrilous and odious termes. As therefore the vnseemely carriage, and bitter accusation of our Gospellers doth manifestly argue their spighte to these Popes, and that they condemne them as guilty of forgery, so their dutifull and obedient deportment towards those holy Popes, doth giue the worlde to vnderstande that they were far from any such malicious conceipt: and therefore, albeit I might content my selfe with that which hath bene saide, yet more to cleare them from the venom of Bels aspidalippes, and to free them wholly from the malicious imputation of the minister, and that in the iudgement of any indifferent reader,

I say further that these canons of the Nicene councell allowing appeales to Rome, might be in
that

that Councell though nowe not founde there, nor yet extant then in those copies sent from the East to the Bishops of Affrike: for as much as most certayne it is, that there were diuers canons more, then be nowe founde, or were sent to *Affrike*, many beinge perished either by the malice of the Arrians, whose power ouerswaied the Easterne churches, and were most mortall enemies to that Councell, which is very probable: els by some other dismall accident of fire or otherwise. How soeuer it be, that many canons be wantinge is most certayne, for one of the canons of that Councell, was about the obseruation of Easter day, as testifieth *Constantine* in his epistle, and also *Epiphanius* and *Athanasius*: but this canon is in none of those twenty which be nowe extant, and of which only so many yeares since *Ruffinus* maketh mention in his history. It was prohibited also in the same Councell, that there shoulde be two Bishops in one place, as *S. Austen* affirmeth: but no such canon or decree now appeareth. And to omitt diuers other particulars: not only other Protestants, but Bell also both in his other bookes, and in this pamphlet in the next chapter, obiecteth out of *Socrates* that a canon was made in the Nicene councell by the suggestion of *Paphnutius*, which permitted Priests to remayne with their former wiues. but this Canon is no where to be founde amongst those twenty: Wherefore yf Pope *Celestinus* must be condemned for a falsary, because he cited a canon which is not now extant, nor mentioned by *Ruffinus*: by the same reason, must *Constantinus*, *Athanasius*, *Epiphanius*, *Augustinus*,

Apud Euseb. lib. 3. de vita Constantini.
Heres. 69. Epist. de Synodo Arimin. & Seleucien.
Lib. 10. hist. cap. 6. Epist. 110. Lib. 1. cap. 8.

Augustinus, *Socrates*, yea and not other Protestants only, but Bell him selfe be sentenced of forgery, for citing of that canon which is not now extant amongst those twenty.

Albeit that which hath bene saide, may giue full satisfaction to any man of moderation yet more to musle the mouth of the minister, I adde and say, that these canons of appeale being founde formally in the Councell of *Sardica*, where in most ample
Can. 4. & and playn words, both in the fourth & seuenth ca-
7. nons, appellations to *Rome* are ratified and confirmed: both Pope *Sozimus* and others, call them by the name of the Nicene canons, though they be founde in the Councell of *Sardica*: and the reason is, for that these two Councils are accounted for all one: both because the same fathers that were present at *Nice*, were also a great number of them at *Sardica*, and also for that no newe thinge touching faith was there enacted: whereas in other Councils, newe heresies were condemned: and this is the cause, why it maketh not any number, for being a generall and approued Councell, it should be the second in order, being celebrated an eleauene yeares after the death of *Constantine* the great,
Centur 4. as the *Magdeburgians* them selues relate out of *Socra-*
col. 747. tes, *Theodoretus*, and *Sozomennus*: for they solemnely report the whole councell together with these two canons of appellations to *Rome*, where Bell for his colde comfort may reade them, it shoulde I say be the second, being some yeares before that of *Constantinople*, but that for the reason alleadged, it is reputed all one with that of *Nice*, and so maketh not any number.

This

This also is confirmed, for that in the copie of one *Dionysius*, who a thousand yeares since, translated the Nicene Councell out of the Greeke tongue, (yet extant in the Abbey of *S. Vedastus* at *Arras*, as Cardinall *Bellarmino* reporteth) all the canons of the Councell of *Sardica* are founde adioyned with those of *Nice*, as of one Councell. What maruaile then yf Pope *Sozimus* or *Bonifacius*, cite the canons of the Councell of *Sardica*, for the canons of *Nice*, when as they were accounted for all one, and in all probability founde them in their copies so ioyned together.

*Lib. 2. de
Romano
pontif.
cap. 25.*

Bels great difficulty is dissolued, and the Pope discharged from all forgery, and false packing. Now to come vpon him, and to beate the ende of his owne weapon vpon his owne face: what saith he to the canons of the Councell of *Sardica*, or *Nice*, which graunt appeales to *Rome*, as the Legates of the Pope veryfied to the Affricane Bishops? were they founde formally in the Nicene council, Bell were ouerthrowne for euer: but they be in the Councell of *Sardica*, celebrated straight after, which is reputed one with this of *Nice*, and of soueraigne authority: what starting hole will he finde out to auoide this blowe? O miserable minister whose carcase is still beaten like an anuile, with the hammers of his owne arguments. His other reasons out of the Councell of *Chalcedon*, and *Nice*, are answered before.

Bels

Bels III. Chapter

*Of the marriage of Priests and ministers of
the Church.*

THE VI. VNTRVTHE.

THe minister pleading here hard for the winning of Priests, hath these wordes. For this respect did holy Paphnutius stande vp in the Councell of Nice, at such times as the Fathers then and there assembled together, thought to haue seuered married Priests and Bishops from their wiues, and tolde them according to gods worde, that to forbidde marriage to Priests, was too seuer a lawe: He yelded this reason, because marriage is so honourable in all sorts of men. Thus writeth Cassiodorus, thus writeth Socrates, thus writeth Sozomenus. And thus lieth the minister, for none of these there speake any one worde that Paphnutius shoulde tell them, that according to Gods worde to forbid marriage to Priests was too seuer a lawe: he speaketh not one syllable of such as were Priests already, as though he would haue them permitted to marry as Bell falsely reporteth in the fore alledged words, and more plainly in the page following, where he saith that Paphnutius motion was approued of the whole Councell and therevpon the matter was left as indifferent for euery Priest either to marry or not to marry at his owne choice. False I say it is, that either Cassiodorus, Socrates, or Sozomenus speake any one worde of the marriage of Priests, or haue any such thinge that the matter was left indifferent

indifferent for euery Priest to marry or not to marry at his owne choyce. Why did he not quote the places where his reader might haue tried the truth of his relation? what meaneth this flying of the light? what els, but that he had rather haue his bare worde taken, then the matter examined. It will not serue his turne, that in the ende of his Chapter, he referreth the reader to his Suruay, where those places be cited: for that booke is not alwayes at hand, and beside no such speciall place is there named, that without difficulty what is desired can not be founde. But view the places who please, and the fidelity and sincere conscience of the minister will soone appeare, for as much as the contrary of that Bell affirmeth, remayneth there vpon recorde.

Cassiodorus the author of the tripartite history in the place quoted By Bell, citeth *Sozomenus*, from whom he receiueth that which he there reporteth which is this, speaking of the Nicene Councell, that it did seeme good to some to bring in a lawe that Bishoppes, and Priests, Deacons, and Subdeacons, shoulde not sleepe with their wiues, which they had married before consecration. But Paphnutius the confessor rising vp in the midst, withstode it, confesing marriage to be honourable, and sayinge that the company of a mans owne wife was chastity, and he aduised the Councell not to make any such lawe, affirminge that it was a greate cause, which might be to them or their wiues, the occasion of fornication. This doth he alleadge out of *Sozomenus*, leauing yet something out which that author hath, the cause as I suppose (yf any place be left for coniecture)

D

why

why Bell rather quoted *Cassiodorus* then *Sozomenus*. For *Sozomenus* adderh also theſe words of *Paphnutius* immediatly following. And that the old tradition of the church was, that thoſe which were made Priests being not yet married, ſhould not afterwarde marry wiues: but they which were called to that order being married, ſhoulde not be ſeparated from their wiues which they had. The very ſame thinge hath *Socrates*. By which the good reader may iudge what a conſcience the miniſter hath, when he bluſſeth not to ſay, that the Councell left it indifferent for euery Priest to marry or not to marry at his owne choyce, when as there is no one worde ſpoken of thoſe that married after taking of holy orders, but only of thoſe that were ordered after they were married, as both *Cassiodorus* out of *Sozomenus*, and *Sozomenus* him ſelfe together with *Socrates* ioynſly affirme: nay when as *Sozomenus* and *Socrates* both ſay, that the olde tradition of the Church was, that thoſe which tooke holy orders vnmarrried, might not marry at all. This being ſo, who will deny that the miniſter had not great reaſon, neither to cite their wordes, nor quote their places, fathering ſo groſſe an vntruth vpon them.

But ſome will ſay, yet at leaſt it appeareth out of the former authors, that thoſe which were married folke, and afterwarde became Priests, might ſtill uſe the company of their wiues, which is agaynſt the praſtiſe of the Romaine Church. To this I ſay firſt, that our queſtion is not now about that pointe, but whether Bell hath not ſlaundered theſe authors, when he maketh them to ſay that thinge, which they ſay not, but haue the cleane

cleane contrary. Secondly notwithstanding I answered, that this may seme to make for the custome of the Grecians, who retayne still those wiuues, which they had married before entring into holy orders: but it helpeth nothinge at all our late Apostates, that after their consecration and vowe of chastity, without all scruple, nay yf we list to belieue them, with the testimony of a good conscience, provided them selues of younge yoake fellows, for the comfort of their declining yeares, and spirituall begetting the liberty of the newe gospell: yet in truth doth it neither releue the cause of the Grecians: for so much as neither any such thinge is extant in the Nicene Councell, and pregnant proofes to shewe that no such thing was euer there decreed: for *Sozomenus* and *Socrates* being knowne heretiks, deserue no credit, especially the first of them, being noted by blessed *S. Gregory* for one that hath many lyes: and *Socrates* knowne for a man of like quality, as I coulde easily shewe, were it not that I desire all conuenient breuity, but principally for that *S. Hierom* and *S. Epiphanius* (who liued more nere to the time of the Nicene Councell then the other twayne did) affirme so much of the custome of the Eastern church as can not stande with their former testimonies, as straight after shall be handled. Wherefore seing it must nedes be, that either *Sozomenus* and *Socrates* erre from the truth, or *S. Hierome*, and *S. Epiphanius*, none I thinke of indifferency, but will preferre Catholikes before heretikes: and those that liued nearer to the tyme of the Nicene Councell, then those that were farther of: and this is so certayne, that

Lib. 6. c. 1.
31.

I durst remitt the matter to Bell him selfe, and such like, did it not concerne so much their owne freholde, and that the ponderous passion of wiuing without all respect of reason, did beare downe the ballance to the wronge side. But howsoeuer this shall fall out (whereof by and by I shall haue more occasion to speake) Bell the Ragmaster remaineth conuicte of a Notorious vntruth, notwithstanding his often protestation of sincerity and plaine dealinge.

THE XII. VNTRVTHE.

IN the same third Chapter, pursuing still his former subiecte, he vttereth two vntruthes with one breath in these wordes: For this respecte was it, that Priests were euer marryed in the Easte Church vntill these our daies, and in the west church generallye, for the space of three hundred eightie and fve yeares, at which tyme Pope Siricius excited by Satan, prohibited mariage as an vnlawfull thinge. Heer (I say) betworoazinge vntruthes. The first is, that Priests were euer marryed in the Easte church. For S. Epiphanius an auncient father, and one of the Greeke church, testifieth the cleane contrary. *Sanctum sacerdotium &c.* The holie Preishoode (quoth he) is for the most parte of virgins or of vnmarryed folke, or if those be not sufficient for the ministrye, of those which canteine them selues from their owne

*Ad finem
operis cō-
tra here-
ses.*

Heres. 59.

wiues: And in another place. But the Church (quoth he) doth not admitt the husbande of one wife yet liuinge and begetting children: S. Hierom likewise writing against. *Vigilantius* saith. VVhat shall the Church of the Easte doe,

what

what the Church of Egipte, and the Apostolike see, which take virgins for their Clerks, or continent, or if they be married, giue ouer to be husbandes. Will Bell for all this tell vs, that Priests were euer married in the East church, and with out all respect giue S. Epiphanius and S. Hierom the worde of disgrace: it would becom him much better, quietlye to digest it him selfe, his iust desertes allotting him that speciall fauour.

Out of these two testimonies also the good reader may note, whether *Sozomenus* and *Socrates* are to be credited, affirminge that by permission of the Nicene Councell, Easterne Priests married before orders might still haue the company of their former wiues, as in the precedent section was handled. Nay the same is most certaine out of the very Nicene Synode it selfe, wher it Can. 3. is forbidden Bishops, Priests, and Deacons, to keep any women in their house, beside their mother, sister or aunt: no mention is made of any wife, which yet should haue bene in the first place, if any such tolleration at the suggestion of *Paphnutius* had bene graunted. And if their former wiues were, as our aduersaries pretend out of *Socrates* and *Sozomenus*, permitted them, why should the cohabitation of other women be interdicted? Did they allowe them their wiues and not suffer them to haue maydes, for the dispatche of household busines, and bringinge vp of the leuiticall frye, which comonly is plentiful in that generatiō, if we may gesse by those of our tyme: who so simple as seeth not the incongruitye of these two, or perceiweth not, that the Councell forbiddinge any mayde

seruante to dwell in Priests howses, did neuer graunte them the cohabitation and carnall compaigny of their wiues, as our Protestantes pretende. Furthermore how can it be true, that the Nicene Councell permitted (as the same authors reporte) Bishops to enioye the compaigny of their former wiues: when as some hundred yeares after, in the
Can. 48. false Synode of Constantinople holden in Trullo, howsoever the raynes were loosed to other of the Clergie, yet Bishops were forbidden to dwell with their former wiues: which conuinceth that no such leaue was graunted by the Councell of Nice, and so crazeth the credit of them, which affirme that Synode to haue permitted Bishops, Preists, &c. to remaine still with their former wiues.

To these former testimonies and reasones, I will adioyne one more, both against Bell, that desperatlie mainteyneth, that the mariage of Ecclesiasticall persons hath alwaies bene vsed in the Easterliche church, vntill these our dayes, and also against *Socrates*, and *Sozomenus*, saying that the Councell of Nice did permitt them to enioye the company of those wiues, which they hadd married before takinge of holie orders: and it shalbe of a Greeke Doctor, that liued in the tyme of the Nicene Councell, to witt *Eusebius*, whose wordes be these: *Ve-*

Lib. 1. De. monstrat. euang. cap. 9. *Notwithstandinge it is meete, that they should refraine them selues from the compaigny of their wiues who are consecrated and busied in the ministerie, and seruice of*

God. What plentie of authorities mighte be brought, to ouerthrowe this palpable vntruth: but what neede more, when as these already, tickle the
 the

the Minister, and fetch blood: for they are so
farr of to be auoyded by any cauillinge shifte, that
the Lutheran Magdeburgians dislike two of these
fathers, bycause they speake not herein according
to their mynde, as is euident in their fourthe Cen-
turye, where they note *S. Epiphanius* as erringe *Cenur. 4.*
aboute that pointe, citinge parte of his wordes, be- *col. 303.*
fore by me produced: and afterwardes they accuse
many doctors for inclyning too much vnto that
opinion, yea that they did publiklye professe, that
it was not lawfull for Priests to haue wiues: and
amongst others, they tax *Eusebius* for one, cyting
the very wordes by me alledged, But what doe I
dispute in a matter so plaine, when as the errati-
call Councell of *Constantinople*, holden in Trullo,
(which Bell so solemnly alleageth in his Suruey *Pag. 224.*
for the prooffe of Priests mariage) is in this pointe *and 217.*
directly against him: for thoughe it allowed such
Priests as after mariage receiued orders, to conti-
nue still with their former wiues, yet did it vtterly
forbid Priests, after orders to mary, as appeareth
out of the sixth Canō; Nay to this day, the Grecks
haue no such custome, which is sufficient to
confound the bolde assertion of the minister, if
nothing els were added. Thus much of his first
vntruth.

THE XIII. VNTRVTHE.

THe next vntruth, fellowe to the former is,
that in the West church, the marryage of
Priests was generally lawfull, till the tyme of

*The Dole-
ful kneel.
pag. 51.
and pag.
97. 98.*

Siricius. For refutation whereof, I haue spoken so plentifullye in my late book against Bell, that it is in vaine to say more There I haue by irrefragable testimonies proued that Priests marriage was prohibited before, and by diuers reasons drawen out of *Siricius* owne epistle, made it manifest, that he was not the firste who enacted that lawe, but that commaunded the due obseruation of that which Apostolicall antiquitie had in that behalfe ordeyned. To that place therefore I referre the good reader, for I loue not alwaies to be iangling of one thinge, after the manner of the great Bell of Rascall. Here sufficient it is, to chamber his clapper, to oppose vnto him the wordes a litle before alleadged out of *S. Hierom* against *Vigilantius*, and to choke him with the authoritie of his Magdeburgian brethren, who reprehend *S. Hierom* for writinge thus in defence of his bookes against Iouinian. *The Apostles are chosen either virgins, or continent after marryage: Bishops, Priests, Deacons, are chosen either virgins, or onely such as for euer remaine chaste after priesthood: which wordes of Saint Hierom they much mislike: and to hamper him with the graue authoritie of the second Councell of Arles, celebrated about the yeare of Christe three hundred twentye sixe, according to the accounte of the Centuristes of Magdeburge, which decreed, that non ought to be assumed to Preisthood being maryed, vnles conuersion were promised. What conuersion could this be, but the forsakinge of his wiues carnall company?*

*Cent. 4.
col. 477.*

*Cent. 4.
col. 604.*

Cap. 2.

THE XIII. VNTRVTH.

SIr Thomas continuuing still his declamation in behalfe of Priests marriage, procedeth also forward in lying writing thus. *Yea Priests continued still married in Germany, for the space of one thousand seuenty fower yeares, vntill the dayes of the vngacious Pope Hildebrand, who termed himselfe Gregorie the seuenth: so soone as he had crept into the Popedome by naughty meanes.* What this graceles gospeller writeth of blessed Pope Gregorie (whom generally the Historiographers of that tyme, & diuers of them saintes in heauen do highly comend) litle importeth: a sufficiēt argumēt for his innocēcie, & zeale of true religiō it is, that all nouelling sectmasters bād against him: neuer shall Bell shew that he crept into the popedome by naughty meanes, thoughc most easie to proue, that his ministership ran frō his priesthoode vpon no holic motives. But to the matter. An vntruth it is that Priests still cōtinued married in Germanie for the space of one thousand seuenty fower yeares, as he boldly affirmeth, which I haue proued most demonstratiuelie against him in the *Dolefull knell*. For his manner is, againe and againe to inculcate the same thing, & so neuer lacketh matter for newe bookes, thoughc botched together of such rotten raggs, as were handled els where, so that Bell cann make a new title and a litle chaunge of the order, to begett a new pamphlet at any tyme vpon small warning. But I liste not to imitate his vaine thoughc iustely I mighte, for why may not I singe the same songe, if he fiddle still the same tune; Wherfor referringe the good reader to

the former place I will here only adioyne one testimony not mentioned before, and it is of Pope *Zacharie* who liued eight hundred years agoe, and so, long before the tyme he mentioneth. This good Pope writing to *S. Bonifacius* our worthy countryman, then Bishopp, & the apostle of Germany, hath these wordes, speaking of Priestes. *From the day of taking priesthode, they are to be forbidden, Centur. 3. yea euen from their owne wiues.* Of this decree the *Col. 704.* Magdeburgians make mention. Truc it is, that they score it vp for one of his errors (that iudgement proceeding from the error of their doctrine) but it giueth vs a sufficient warrante, to score vp that also for a notorious vntruth, which the minister speaketh of the longe lawfull liberty of Ecclesiasticall wiuinge in Germany.

THE XV. XVI. XVII. XVIII. AND
XIX, VNTRVTHES.

NOwe followeth a litter of diuers lyes, conteyned iu three or fower lynes, of which I must speake in particular: Pleading still for the marriage of the clergie he saith. *For this respecte was it that many learned and holie bishops were maryed in the auncient tyme, and flourishinge state of the Church, vz. S. Gregorie, S. Clement, S. Spiridion. S. Philogonius, S. Euphichius and others.* This he bringeth to proue, that they maryed after receiuinge of holie orders, or at least vsed still the carnall company of their former wiues, or els he proueth nothinge. But in these wordes is conteyned a notorious lye, with
fue

five followers and others. Why hath he not noted in his margent sufficient authoritie to iustify what he saith? will these tricks of trustie sir Thomas neuer be lesse? It serueth not the turne to tell vs, that he hath done it in his *Suruey*, and that for two reasons. The first is, because many haue not that booke, and no reason can he alleadge for not addinge the quotations here, but onely that he would haue his ignorant reader, to take all vpon the reporte of his worde; Secondly for that I finde not in all his *Suruey* any *Clement* noted for a married bishop, and yet haue I viewed ouer the third and fourth chapters of his third parte, where he entreateth of that matter: But to runne ouer his particular catalogue.

That *S. Gregorie*, the father of *S. Gregorie Nazianzen*, did marry after he was Bishop is one vntruth: for he was married before euer he was christened, as he may learne out of that funerall Oration of *Nazianzen*, which in his *Suruey* he Pag. 222 citeth to proue him a married bishoppe. That *S. Clement* after the dignitie of bishoppe tooke any wife, is a second vntruth: for I challeng him confidently, though he litle knowinge what *Clement* he meaneth. That *S. Spiridion* was married I graunte, but Bell must proue, that it was after he was created Bishoppe, and not before, or at leaste that he vsed the company of his wife which he will neuer doe, and so that maketh the third vntruth. The verie selfe same thinge I say of *S. Cheremon*, and *S. Philogonius* which make vpp the fourth and fift vntruthes.

THE

THE XX. VNTRVTH.

OF *Saint Eupsichius* more consideration is to be had, for Bell not onely here maketh him a marryed bishoppe, but also in his Suruey saith, that he was *Bishopp of Cesarea and a marryed man*, and soone after his marriage martyred for Iesus Christe. For if this be true, which so confidently he affirmeth, it seemeth very plaine, that his marriage did followe holie orders. But out vpon the corrupt conscience of this castaway. I vtterly deny that he was euer Bishopp, or in any sacred orders at all, being only a laye man, and of an honorable family. How doth he proue the contrary? For iustification of that he saith, he quoteth in the margent the Tripartite historie, and *Nicephorus*. The wordes of the tripartite historie be these. Furthermore at that tyme, they say that *Basilus* a Priest of the church of *Ancyra*, ended his life by martirdome, and *Eupsichius* a citizen of *Cesarea in Cappadocia* hauing latelie marryed a wife, being yet as it were a brydgroome. Wehere is here any mention of his being Bishoppe. *Sozomenus* from whom *Cassiodorus* (the compiler of the tripartite historie) tooke those wordes saith, that *Eupsichius* was *ex patricijs*, of the senators or nobilitie, without any mention of his Episcopall dignitie.

Pag. 222.

25. 6. cap.

14. Lib. 10.

cap. 10.

Nicephorus his second authour deliuereth the story in this manner *Hoc ipso tempore &c.* At this verie tyme *Basilus* also a priest of the Church of *Ancyra* ended his life by martirdome, and likewise *Eupsichius* of *Cesarea in Cappadocia*, borne of an auncient family, and honorable

honorable kinned, who a litle before had married a wife, and was as yet a bridegroom. And this is so certaine, that the Lutheran Centurists who would as willingly heare newes of a bishopp married after his consecration as Bell, but being heerin not so impudent as he (that seemeth to be ashamed of nothing but truth and honestie) reporte him onely to haue bene a noble man. *Euphichius* (say they) was of the Cittie of *Cesarea*, descended of the nobilitie of *Capadocia*, slaine by the Citizens of *Cesarea* &c. and they cite *Sozomenus* before mentioned. Whether this be not a gallant vntruth meet for such a reformed minister, and professor of the sincere gospell, I referre me to the iudgement of the prudent and indifferent reader: & I cannot perswade my selfe, but had he not wholly consumed his conscience, with continuall custome of carelesse sinninge, it could not possibly be, that he would euer sette abroache such manifest, grosse, and shamelesse vntruths.

Centur. 4.
Col. 1430.

Bels IIII. Chapter Of the Popish execrable Pardons.

THE XXI. VNTRUTH.

THIS chapter though it be but short, yet it lacketh not the seale of his occupation: for his conclusion is adorned with this notable vntruth: The Popes pardon (quoth he) is a rotten ragge of the new religion, brought into the churche after a 1300. yeares, by Pope *Bonifacius* the eighth. This very tale he

he hath tolde vs diuers times before, and therefore the more reason I haue to challenge it for a rotten ly of the Ragge-maister of Ratcall. That it is suche a one, I haue proued in the
Pag. 52. 53. foresayd Dolefull *kyelle*, both by the testimony of
6c. other catholicke writers, and also of *Kemnius* the Lutherane of Germany, and *Perkins* the Puritane of Englande, his deare brothers in the Lord. And to say somthing in this place, I will adde one testimony more, and it shalle be of our mortall enemyes the *VValdenses*, called also *Pauperes de Lugduno*: Who appeared to the world about the yeaere 1270. as testifieth *Claudius Cussfordius*, and *Guido*: one of whose heresies was against the Popes pardons as is mooste certayne, and *Kemnius* confesseth, whiche argueth that pardons were long in vse, before the yeaere 1300. and therefore be it knowen to Bell that he hath often runge out a notorious vntruth.

*Libro con-
tra wal-
denfes.
Lib. de ho-
rosibus.
4. parte
Examinis
pag. 375.*

Bels. v. Chapter Of Popishe Purgatorie.

THE XXII. VNTRVTHE.

IN this chapter after he hath disputed against purgatory, with the authority of *Roffensis* (of which els where I entend to speake more) he cometh to his recapitulation and saith. *Secondly, that the church of Rome beleued it not (that is purgatory) for the space of 250. yeaeres, after which time, it encreased by litle and litle.* This either he meaneth is gathered
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out of the testimony of *Roffensis* & that is not true, for nothing doth *Roffensis* speake of 250. yeares, or deny that Purgatory was alwaies beleueed in the church, although he confesseth that the doctrine thereof was not generally so well knowen as now it is, which is farre different from this proposition: Purgatory was not beleueed of the church of *Rome* for the space of 250. yeares after Christ: Or els he affirmeth of himielfe, that Purgatory was not beleueed vntil that time, which I make no doubt but it is his meaning, for as muche as he teacheth the same thinge in other of his bookes: and then I must be so bould to tell him, that it is also a manifest vntruth, as I haue proued against him in the *Dolefull knelle*, out of *S. Denis S. Pauls scholler*, *Pag. 55. 56.* and *Tertullian*: yea and to his vtter confusion, conuincd out of himielfe: in this place I wille adde the testimony of his brother *Perkins*. Who in his *Problem* confesseth, that Purgatory in the church was first receiued by *Tertullian* the Montanist, wherein is one open vntruth, to witt that he was the first, for he onely affirmeth it, but proueth it not, and no marueil when he can not, seing most certaine it is, that it came from the Apostles. *Non temere &c.* Not without cause (layth *S. Chrysostome*) these thinges were ordained of the Apostles, that in the dreadfull mysteres, commemoration should be made of the dead: for they knowe that thereby much gaine doth come vnto them, and much profite. Much more to the same purpose, might be produced. *Hom. 69. ad populum.* *Praier for the dead commeth from the Apostles.*

An other vntruth he hath, but more secretly conueyed v2 that the doctrine of purgatory is a braunche of Montanisme: which is moste false,
none

*Suruey epi-
sle Dedi-
catorie.*

none euer of antiquity noting that in *Tertullian* for any erroneous doctrine: which no question they would, had they reputed that of like quality with the other. Bell for that great skille which he hath in auncient monuments, and great dexterity in discovering the origine of Popery, whereof he vaunteth to the solace of his soule, shall do well to iustify these two pointes of his precise brother: or if his leisure serue him not for so much, at least let him defend himself from lyeing, when as *Tertullian* by the testimony of *Perkins* confesseth Purgatory, who was dead before the yeare two hundred and fiftye.

*Bel cōtra-
dicteth
him selfe.*

Here the iudicious reader may also note how the minister contradicteth himself. In his *Suruaye* intreatinge of Purgatory he sayeth: *Thus by litle and litle, it increased, till the late Bishoppes of Rome made it an article of Popishe fayth.* Where in the margent he noteth the time thus: *In the yeare of our Lord 250.* Heere he sayth, *that the church of Rome beleued it not for the space of 250. yeares; after which (as he telleth vs) it encreased by litle and litle:* and so in this place he maketh the seede of Purgatory not to haue been sowne before the yeare 250, and afterward to haue encreased till it came to perfection: there he affirmeth, that the seede was sowne before, and encreased by litle and litle vntill it became ripe and perfect Popery, which was in the yeare 250: and so Purgatory was sowne & not sowne, growen and not growen: an article of fayth, and not an article of faith, in the same one yeare 250. I will not deny but the minister hath som skill in botching together of ould endes of diuinity gathered

gathered out of the ragge markett of *Caluin* & such like *Gencua* - merchants: yet I feare me it will be to hard for him, so to cobbler the sayings together, that the flawe of a contradiction appeareth not.

THE XXIII. VNTRUTH.

IN the same place he writeth thus. *Fiftly, that the Primitiue Church was neuer acquainted with the Popes pardons, nor yet with his counterfette and forged purgatory.* A notable vntruth, for not to speake of pardons, but of purgatory: was it not the Primitiue church which beleueed purgatory, when as himself confesseth, that it was made an article of Popes fayth in the yeare 250. *Suruey pag. 297 Lib. 2. cap. 2. pag. 31* at what time all the Popes were martyred for Christ: and in his *Funerall* he acknowledgeth the first thirty for godly men, saying, that both they and diuers others taught the same doctrine which *S. Peter* had done afore them, and most certaine that one of these thirty liued in the yeare 150. and so I trowe they were of the Primitiue Church. The Minister is full of distinctions, and his braine a shoppe of solutions, hauing many *I sayes* for the answer of any obiection: yet it is to be feared, that no deuise will free him from a grosse vntruth, affirming here that the Primitiue Church was not acquainted with Purgatory, and yet teaching in his *Suruey* that Purgatory was made an article of faith by the late Popes of Rome in the yeare 250. I lett passe how purgatory must by his owne confession be Apostolicall doctrine, when it was taught by

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those

those Popes which he graunteth to haue holden the faith of S. Peter, as I haue vrged against him in the *Dolefull Knell*: I omitt also how falsely and ridiculously he calleth the Popes that liued 1450 yeares ago, *the late Popes of Rome*. veryly it shoulde seeme by his writinge that he litle careth what passeth from his penne, so it be walking against the Pope and Popish doctrine.

Bels VI. Chapter
Of Popish Auricular confession.

THE XXIIII. VNTRVTH.

Scorus (sayth Bell) affirmeth resolutely, that *Popishe auricular confession* is not grounded on the holy scripture: but only instituted and commaunded by the Church of Rome. The minister resolutely slaunderseth Scorus. Where doth that learned man teach any such doctrine? Viewe his margent and nothinge is there found. Bell is old *ipse* he, the man that had rather be credited vpon his empty worde, then to haue the matter com to the trial of his quotation. It helpeth him not to say, that he hath noted the place in his *Suruay*; both because many haue not that booke, (neither doth he here in this particular place of *Scorus* referr him to that booke) and beside what reason can he giue not to quote the place also here? But to wincke at this malicious cuninge of his, how doth he proue him guilty of this assertion in his *Suruay*.

Suruay. I will first sett downe the doctrine of *Scorus*, and then examin what Bell bringeth, for by this meanes the goode reader shalbe the better inabled to iudge of the whole matter.

That learned man disputinge of the necessity of confelsion to be made to a Priest (not mentioning the word auricular, whatsoeuer Bell sayeth) enquireth by what lawe a man is bound to confelsion, and determineth first in generall, that the precept must growe from one of these lawes, either from the lawe of nature, or the lawe positive of God, or the lawe of Church: and descending to particulars, he resolueth first, that we are not bound by the lawe of nature: nextly he disputeth whether it groweth from the precept of the Church, and not liking that opinion, he proceedeth to the next member and sayth. *Bre-* *uiter &c.* To be short, it seemeth more reasonable to hould the second member, that confelsion fallerth vnder the positive precept of God: But then we must consider (sayth *Scotus*) whether it be found explicitly (or in expresse tearmes) in the Gospell immediatly from Christ, because it is manifest (quoth he) that it is not in the old lawe, or whether it be from him expressely in some of the Apostles doctrine: or if neither so nor so, whether then it was giuen of Christ by word only, and published to the Church by the Apostles: And hauing made this triple diuision, how confelsion might com by the precept of God, that is either first commaunded by him in the Ghospell: or els secondly to be found in some of the Apostles writings: or lastly instituted of Christ by word of mouth only. And hauing disputed of the first two membres with

In 4. dist.
17. quast.
1.

dislike of the second, saying: It appeareth therefore that it is not of the lawe of God published by Apostolicall scripture. Wnerevpon he concludeth thus: Vel igitur tenendum est, &c. Therefore we must either hould the first member, to witt that it cometh from the lawe of God published by the Gospell &c. or if that be not sufficient, we must say the third, that it is of the positive lawe of God, published by Christ to the Apostles: but published by the Apostles, vnto the Church, without all scripture: as the Church houldeth many other things, published in word only by the Apostles without scripture, &c.

How laiest thou gentle reader hath Bellbelyed Scotus or no, affirminge him to teach that Popishe auricular confession is not grounded on the holy scripture, but only instituted and commaunded by the Church of Rome: When as he maintaineth plainly that it is *de iure diuino* of the lawe of God, instituted of Christ himself in the Gospell, or by word of mouth deliuered to the Apostles, and by them to the Church, yea and bringeth good reasons, which before I omitted, to shewe that it was not instituted by the Church, as for that the Church would not haue gone about to impose so hard a precept vpon all Christians, vnlesse it had been the commaundement of God: as also for that it is not found, where this precept is imposed by the Church, but that before it holy men did thinke that this precept of confession did binde. For if they alleadg (quoth he) that chapter out of the Canon lawe. Euery one of either sex &c. it is euident that the constitution was made by Innocentius the third, in the Councell of Laterane: but S. Augustin was before that time more then eight hundred yeares, who affirmed confession to be necessary, as appeareth in his booke of true and false penance, and certaine authorities

Extra de
Penitēt &
remissio-
nibus.

thorities of his are put here in the text, and certaine in the Canon lawe.

And not only Scotus his owne wordes nowe cited doe discharge him from the ministers false imputatiō, but also the minister himself in his Suruay (where he intreateth of this point) wholie freeth him: for hauing cited Scotus his words, to proue that confelsion to the Priest was not found in the lawe of God extant in any of the Apostles Epistles, as before hath been touched, he proceedeth forward and saith: Thus writeth their subtile schoole doctor Scotus, who not able to establishe auricular cōfession in the scriptures, flieth to their last refuge, to witt to vnrwritten traditions for in the ende of all he addeth these wordes. It appeareth therefore that it is not of the lawe of God, published by Apostolicall scripture: Therefore we must either houlde the first member to witt that it commeth from the lawe of God, published by the Gospell, or yf that be not sufficient, we must say the thirde, to witt, that it is of the positive lawe of God, published by Christ to his Apostles, but published by the Apostles, vnto the Church without all scripture. Out of which wordes of Scotus (though recited by Bell in latin only) we learne that he doth not only giue himself the lye when he sayth in his Suruay, that Scotus his opinion is, that confelsion came vnto vs by tradition, and affirmeth here the contrary saying that Scotus his opinion is that it was only instituted and commaunded by the Church of Rome: but also by the grace of his iugling sincerity, playeth two or three

That is of the Master of the Sentences, vpon whom Scotus doth comment.

Suruay pag. 502.

Three pretty trickes of Bel. The first.

The first is, when he sayth Scotus flieth to vnrwritten traditions, and specifieth not what tradition Scotus speaketh of, for it is not of any tradi-

tion Ecclesiasticall or Apostolicall, but of diuine tradition coming from the lawe of God, and instituted of Christ himselre, by his owne mouth declared vnto the Apostles, and by them to the church, as before hath bene sayd. The second is this, *Scotus*

The second. *scus* (quoth Bell) not able to establishe auricular confession in the scriptures, flieth to their last refuge, to witte vnto vniwritten traditions: for in the words following cited by Bell in his Suruay, *Scotus* doth as wel establishe confession (for the word auricular he hath not, though Bell doth foist it in.) by the lawe of God founded in the God spell, as by tradition comming from Christ, as before hath been noted out of *Scotus*, and this, may passe for a notorious vntruth. The third is, that to conceale

The third. this his abusing both of *Scotus*, and also of the good reader, he cited *Scotus* his wordes in latin only, not vouchsafing to putt them into Englishe, but he is to be pardoned, for that were not only to ly, but also to hould the candle for other to viewe his treachery. What sweete stuffe doth he preach to his auditors out of the pulpitt, where he is free from all controulment, that publisheth such vntruthes and playeth such cunnicatching trickes in the viewe of the whole realme.

THE XXV. VNTRUTH.

AT the heeles of the former vntruth, follow in the same chapter diuers others, his wordes be these: *The Popish Glosse*, of great credite with the *Papists*, telleth them roundly, that auricular confession

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confession can no way be defended but by tradition of the church: he runneth on lying very roundly in this manner. Panormitanus, Richardus, Durandus, Bonaventura, Hugo, and all the Popishe Canonists generally approue and followe the same Glosse. In which fewe words be contayned at least three vntruthes, of that quality that they may iustly deserue the whetstone.

The first is, that Richardus ioyneth in opinion with the glosse, and thinketh sacramentall confession, to com from the institution and tradition of the Church: for he teacheth the flatt opposite doctrine. *Respondet quod omnes &c. I aum.* 4. *sz. dist.*
we are (quoth Richardus) that all are bound of necessity to confesse their sinnes to the Priest, because Christ *17. ar. 1.*
hath commaunded this, &c. and he propeth it both *ques. 1.*
otherwise, and specially out of these wordes of our Sauour Ioan. 20. Receive you the holy Ghoste: Whose sinnes you shal forgiue, they are forgiven them: and whose you shall retaine, they are retained. There is one notable vntruth, for the minister to tyer vpon.

THE XXVI. VNTRUTH.

THE second vntruth and that a chopper is, that Durandus is also of the same opinion with the glosse, when as he doth directly maintayne the contrary, his wordes be these. *De confessione* 4. *sz. dist.*
autem stricto accepta &c. But of confession taken strictly, *17. quatt.*
which is a manifestation of our sinnes before a Priest, with *8.*
hope of obtaining pardon, it is to be sayd, that it is not of the lawe of nature, nor of any lawe that is pure humane, but of the lawe of God deliuered in the Gospell.

And after he hath proued, that it cometh not from any law that is meere humane: he concludeth thus. *Propter quod relinquitur &c.* Wherefore remayneth, that sacramental confession, of which we speake, is only by the law of God: and straight after he inueigheth very earnestly against the glasse, for houlding the contrary. What may not this Minister proue out of any authour, and quickly conuince vs by our owne doctours, if when they say one thinge, he can without all scruple, mayntayne them to teache the cleane contrary.

THE XXVII. VNTRUTH.

THe third vntruth followeth, no lesse shamelesse then the former: so that it seemeth that he was now in the right yaine of lying: for how doth he proue that against *Richardus*, and *Durandus*, which so bouldly he affirmeth. For proofe straight after he voucheth his *Suruay*, with quotation in the margent, and also his *Motives* but without any quotation at all. Comming to his *Suruey*, there he telleth the same tale against *Richardus* and *Durandus*, referring him self for the credit of that he sayeth to *Iosephus Angles*, whom he quoteth in the margent thus: *Vide Ioseph. Angles 4. S. pag. prim.* I haue not missed it one letter, or tittle: and yet viewe that place, he that will, nothing shall be there found: it may be he would, or at least should haue sayd, *pag. 209.* for I make some doubt, whether euer he meant to cite the place truly, scing there is in my conceipt, some difference betwixt the number, of one, and the number

Suruey
pag. 502.

of 209. and suppose that this booke weare in quarto, which is a larger size, yet must it much exceede the number of an hundred. Perhapps he would haue sayd, *quest. 1. de confessione*, for the syl-
lables pag. & *quest.* resemble one an other so lively that he might easlye mistake the one for an other.

The truth is this (good reader) if any probable coniecture may be admitted, that he willingly per-
uerted the quotation: Whether I haue reason to iudg so or no, I leape it to thy censure, vpon the examination of the matter: not to vrge therefore how in this pamphlet he vsually omitteth all cita-
tions of the authors them selues, which minis-
teth iust cause of ielousy: nor to speake how vnlikely it is, that he could so grossly mistake it: I stand only
vpon this; whether *Iosephus Angles* hath any such sentence by him alleadged or no: if he hath, then equity willeth vs to interpret all to the best, but if *Iosephus* hath no such thinge, neither doth so much as name *Richardus* or *Durandus*, then can it not be denyed, but that he hath not only belyed those two but also slandered, and corrupted *Iosephus*, by foisting in those two names, not founde in him, & for the concealing of this his treachery, quoted him not at all in this pamphlet, and gaue a false quotation in his Suruay: but the truth is that *Iosephus* maketh not any mention of *Richardus* or *Durandus*: In 4. sent.
his words be these: *Confessio sacramentalis &c. Sacra- quest. de*
mental confession is instituted of Christ Iesus, and conse- confess. ar.
quently by the lawe of God &c. There haue bene six errors 1. pag.
which are confuted in this first conclusion. The first is of the 109. Edi-
Glosse of the decret, in the beginning of the first distinction: & tionis
Panormitan upon the chapter, annis viriusque sexus &c. Bellorum.

S. Bonauenture (and he citeth the authority of *Hugo*) all which affirme that this sacrament was instituted by the Church. Howe sayest thou goode reader, is not Bell a trusty gospeller, for a man to rely his soule vpon? God graunt all good people to take heed of such an inward wolfe, roabed outwardly with shepes clothing, that is protestation of trneth, and sincerity.

Yf any obiekt here and say, that at least the *Glosse* and *Panormitan* were of that opinion, I willingly graunt them to haue been in an error: *S. Ciprian* erred about rebaptization, and yet dyed a glorious martyr: yf we follow not the fathers, though other wise neuer so auncient or learned, when they swarue from the common opinion, and tradition of the Catholicke Church: doth he thinck that the erroneous conceipt of a moderne doctor or two, shal ouersway the Church, to the following of their particular and priuat opinions. We acknowledge no such rule of sayth in moderne Canonists, adding notwithstanding, that where obstinacy possesseth not the will, but true obedience to the Church remaineth, error may be incurred by humane infirmity, negligence, obscurity of the matter, or the determination of the Church being not yet giuen, or not knowen, but by no meanes heresy, albeit the thing it self may be contrary to sayth, or good manners. Thus much briefly for their excuse: but how the minister can be defended is without the conceipt of all common capacite. I might add for a fourth yntituch how both here and in his Suruey he maketh *Iosephus* also to mention *Rhenanus*, of whom he speaketh nothing at all.

But

But I haue done sufficiently for this Chapter, let vs now see what followeth in the next.

Bels VII. Chapter *Of Popishe venial synnes.*

THE XXVIII. VNTRVTH.

C Concerning his seuenth chapter wherein he disputeth of venial sinnes, two things are to be noted, before we come to his vntruthes. The first is, that all Catholick writers both old and new, acknowledge and confesse some sinnes to be venial, and not to deserue the euerlasting paine of hell fire, as by and by shall more plentifully be proued. The second is, that there be two small things (commonly called schole questions) wherein diuers follow diuers opinions. The first is whether venial sinnes be contrary to the commaundement, or beside the commaundement: som learned men houlding the one opinion, and som embracing the other: which is a curious quiddity, disputable in scholes, and nothing touching the hart of religion, and besides none of these, but willingly submitte them selues to the censure of the catholik Church: and yet the minister as though it were some fundamental point, noeth here very grauely out of *Iosephus*, that the one opinion is now more common in the scholes then the other, and out of that by maine dexterity of learning inferreth the mutability of our religion: but he should haue done well

well to haue proued first that this concerned religion, that is any point of sayth, as he would haue it thoughte, or els he sayth nothing to the purpose.

The second schole question though somewhat greater is, from whence it cometh, that some sinnes be mortal, some venial, whether from the nature of the sinnes them selues, or from the mercy of God. The common opinion, most receiued and most sound is, that some sinnes of their owne nature be small or venial, others great and mortall. Bishop Fisher, and some fower other alleadged by Bell, thincke that all sinnes of their owne nature be mortal: & that it proceedeth from the mercy of God that some be venial, because he would not vpon diuers smaller synnes impose so great a punishment. But notwithstanding this small difference, neither B. Fisher, nor any of the others deny veniall sinnes, as Bell and his comforts doth.

This being so let vs consider what a notable vntruth (and that often rehearsed) the minister offereth to the viewe of his readers, when he sayth: *Almainus, Durandus, Gerson, Baius and other famous Papists, not able to answer the reasons against veniall sinnes, confesse the truth with the Bishop that euery sinne is mortall.* He doth cunningly abuse them in leauing out those wordes of *it owne nature*, which ought to haue been added according to their opinion, and he likewise doth adde in citing of *Rossensis* immediatly before: doth not this dealing of his argue that he would haue his reader to thincke, that those learned men denied all veniall synnes, which damnable doctrine of the Protestants they detest:

detest: for example Bishop Fisher in his 22. article
 against Luther houldeth som synnes to be veniall:
 (that is such as take not away Gods grace) Nec
 opinor te &c. Neither doe I thincke (saith Bishop Cont. L. 2.
 Fisher to Luther) that thou wilt say, but that a mortall ibidem
 synne so soone as it is committed , banisheth grace from art. 32.
 the soule , and doth constitute the synner him self in the
 hatred of God : and if a mortall synne doth take away
 Gods grace , and not a veniall , verly it is manifest , that
 there is no small difference betwixt a mortall and veniall
 synne . Behould Rossensis teacheth som synnes to be
 veniall , and that there is a greate difference bet-
 wixt a mortall and a veniall synne . Of the same
 minde be the other , though by his cunning
 handlinge he would make them all to deny veniall
 synnes , and to hould all mortall , according to the
 new doctrine of the Protestants.

THE XXIX. VNTRUTH.

After this vntruth immediately followeth
 an other : Tea the Iesuit S. R. (quoth he)
 with the aduise of his best learned friends , in his answere
 to the downefall of Popery , confesseth playnly , and blu-
 sheth not thereat , that the Church of Rome , had not
 defined som synnes to be veniall , vntill he dayes of
 Pius the fift , and Gregory the thirteenth , which was
 not fiftie yeares agoe : In which words he blu-
 sheth neuer a whitt to slaunder that learned man,
 and wholly to corrupt his meaning . He saith not
 that the Church of Rome had not defined som
 synnes to be veniall , vntill the dayes of Pius the fift,
 and

and *Gregory* the thirteenth, as this licentious cast away corrupty fathereth vpon him: for he knewe well that to bescue veniall synnes, was an article long receiued before the times of those Popes: but he affirmeth only that to hould veniall synnes to be only such by the mercy of God, was censured and condemned by those Popes: why did *St. Thomas* his sincerity, cut away these words *by the mercy of God?* forsooth because that without lying and corruption, he can obiekt nothing against Catholick doctrine.

The same catholick writer, noted him in the place cited by him selfe of two vntruths, the one for calling *B. Fisher* the Popes canonized martyr: the other for stiling *Gerson*, a Bishop: neither of which be true, but he flyly passeth ouer them, as not knowing poore wretch what to say in his owne defence, into such straights doth this dominiring doctor driue him, self by his talent of ouerlashinge.

THE XXX. VNTRUTH.

S Traight after this tricke of treachery, he crieth out in the feroour of his soule. O sweete Iesus what a world is this, that silly foolishke Papiists should be so bewitched, as to thincke Popery the old religion, and in that bitter pangue was deliuered of an other abominable ly, for it followeth. VVe see it plainly confessed by our aduersaries that for the space of a thousande five hundred, and thre score years, all synnes were deemed mortall. Had not this minister renounced all modesty and true dealing,

ling, neuer would he putt in print such palpable vntruths: for no one Catholicke author can he name since Christ, that denyed veniall synnes: the ground of this vntruth is the precedent, where he affirmed that the Church of Rome, had not defined some synnes to be veniall vntill the dayes of Pius the fift, & Gregory the thirteenth, which being most false, as was there sayd, it remayneth also that this can not be true which so bouldly here he maintaineth.

Many sentences of auncient fathers and other notable authors doe encounter vs euery where, teaching playnely and perspicuously some synnes to be veniall. To name onc or two before the late tyme he speciifieth, for the confusion of the minister. The Councell of Trent confirmed by Pius the fourth, and so in orderly reckoning before Pius the fift, hath these words *Albeit in this mortall life, holy and iust men doe fall somtymes, at least into light and dayly synnes, which are also called veniall: yet they cease not for all that to be iust, for that saying of iust men is humble and true, forgieue vs our debts.* Glorious S. Augustin, teachereth the same doctrine in diuers places: one I will cite, in which he hath the very name. A ly (quoth he) can not therefore be sometime commended, because we do sometyme ly to saue others, wherfore it is a synne, but veniall which beneuolence doth excuse. But there is no better way to coole the heate of this challenger, then to cause his brother Perkins to lette him bloud. How doth he like these words of his? A veniall sinne that is beside the lawe not against the lawe of God; and that which of his owne nature bindeth only to the guilt of temporall payne, was not knowne to the fathers, at least for seuen hundred yeeres after Christ.

Sess. 6.
cap. 11.

In Enchiridion cap. 22.

In his Problems verbo Peccatum veniale. pag. 74.

Christ, afterward it began openly to be taught and defended. This Minister dealeth very niggardly with vs, yet very bountyfully to proue Bell a lyer for none I think will belcue him saying, that we denyed all synnes to be mortal for a thousand, five hundred yeeres, when as our mortall enmy confesseth, that veniall synnes were taught and defended, nine hundred yeeres agoe. This being so, may not I farre more truly, treading in his steppes cry out, and say? O sweet *Iesus* that any Protestant should be so bewitched as to giue credit to such a creature, that hath Apostated from his Priesthood and shoven a faire paire of heeles to the congregation: one giuen ouer so to shamelesse lyinge, that no cloake of defence can be founde to shrowd him nay when the case is so cleere, that his owne brother doth depose against him: or that they should be so inueigled by him or others, as to thinck our religion to be newe, which was planted in our deere countrey a thousande years agoe by *S. Gregory* as all our Chronicles, and auncient monuments testify, and the ruines of many Abbies, do cry out and lamentably proclaime: and which that holy Pope receiued from *S. Peter*, by the current of his blessed predeceffours: or so much as once dreame, that Protestantisme can be the old faith, which licentious *Luther* not long since began, neither the name being euer heard of before, nor any of that profession knowne then in the whole world, nor for many ages before, as their silence being therein vrged, maketh them to confesse and neuer indeede as we most constantly defend, and can easily by ineuitable demonstrations conuince and proue: and whose

Catholike religion planted in England a thousand yeeres agoe.

The beginninge of the Protestantes religion.

doctrine

and doctrine so litle pleaseth our English Protestants, namely about the reall presence, that drawe cutts as they will, one parte can not be excused from heresy, and for that crime, be in daunger of euermore lasting damnation.

Luthers religion, detested of English Protestants.

Bels viii. Chapter Of the Popes faith.

THE XXXI. VNTRUTH.

BEfore I come to his vntruths, I will speake a litle of the entraunce of his chapter, in which he that hath chaunged diuers sayths, will needes dispute of the Popes faith: and he beginneth in his scoffing grauity, after this manner: *Wisdom with the whole troupe of vertues were needefull for him, that should dispute of the holy fathers faith, or power.* Very well, we penetrate his meaning: neither wisdom nor any vertues be needefull for such a one: what then? it followeth I therfore post de osculatione pedum, humbly pray to be heard in defence of truth, wherein I will desire no more of his Holynes, but that only he will graunt me so much to be true, as I shall proue to be true by the testimony of the best learned Popishe writers. Note good reader the profound wisdom of the Minister: because neither wisdom nor vertue is requisite, for one to dispute of the Popes faith & power, therfore he will take the matter in had. Indeepe were it graunted that none but so qualysied as he describeth, were to intreate of the Popes faith & power: all voices I thinke would go

E

clear

clear both of his side and ours, that he were the most meete to intreate of that subiect. Of his gracelesse gyrninge at the kissing of the Popes feete, I haue in the *Fore-runner* said so much, that in his pamphlette called the *Popes Funerall* (the pretended answere of the *Forerunner*,) not knowing what reply to make, he smoothly ouerslipped that point, as I haue noted in the *Dolefull knell*: and yet still he hath it by the end, so much the conceipt doth please his hart. Against also he is flinging at the title of his *Holynes*, but of that I haue spoken sufficiently before.

Page. 247.

His smaller vntruths I do not meane shall here make tale, as where he fathereth a certaine booke vpon the Seminary Priests, and yet a fewe lines after, saith that the booke was written by Watson in the name of all the rest: whether Watson saith so or no I little know, neuer seing my self any such booke of his: but one thinge am I most sure of, that most false it is, that any such booke was sett out by the Seminary Priestes: or that they gaue consent to any such book, seing very fewe Seminary Priests or none at all as I verily thincke can be named, that liked of that his proceeding, as I haue handled abundantly in the *Dolefull knell*, where the good reader may finde, what little creditte is to be giuen to Watsons infamous workes, which so often and so solemnly this Minister alleadgeth. Now to examine that which followeth.

Page. 36.

37. &c.

Bell proceeding forward, collecteth out of the said Watsons bookes, in this formall manner. First therefore if we meane to wringe any truth out of the Popes nose we must haue recourse to his Holines, at such tyme as he is sober and not when he is furious, least he become starke mad
and

and forget the knowledge of the truthe: as though Wat-
son had said that the Pope is sometyne sober, and
sometyne furious: he doth much wrong him, for
his words reported by Bell him self in this very
chapter, contayne no such thinge: only he saith that
as the prudent Greeke appealed from *Alexander*, fu-
rious, to *Alexander* sober, so may the seculars not-
withstanding any decree, sette downe by his Holi-
nes by wrong information, appeale euen from the
Pope as *Clemens*, ynto his Holines as *Peter*: he spea-
keth of *Alexander* furious and sober: and not of the
Pope. Bell sheweth small conscience in belyinge
the dead and laying more faultes vpon him vniu-
stly, when alas he had otherwise too many. Againe
Watson speaketh of matters of fact, wherein the
Pope may by wronge information be deceiued, &
not of questions of fayth, as the Minister cunningly
insinuateth, if not plainely affirmeth, wherein Wat-
son would neuer haue admitted, that the Pope
might be deceiued: and so the foundation of all his
cauilling against the Pope, as a priuate or publicke
person, falleth to ground, as shall straight more
clerely appeare.

His rusticall immodesty and childishe scoffinge
at the Popes nose, little becometh the grauity of
his ministership, and as I think little contenteth his
best fauourits: but he that is ledde vp and downe
by the nose like a Buffalò, by the Prince of this
world, must to gratify his master, imploy his ray-
ling talent according to his blacke inspiratiõ. God
giue him true pennance, for these and many more
like synnes, least fruitles penãce in the next world,
be the reward of such monstrous wickednes.

Not long after he hath these words *För first it is a constant maxime* (quoth he) *that the Pope, and none but the Pope, must iudge in all controuersies of sayth and doctrine.* Nay it is rather a most constant *Maxime*, that Bell seldom writeth any thing that is true: false it is that the Pope, and none but the Pope, is the iudge in all matters of sayth and doctrine: for a generall Councell also is iudge, yea and by the opinion of many learned diuines, the Pope iudging alone without a generall Councell may erre, as shall straight appeare, and that out of Bell himself.

THE XXXII. VNTRUTH.

THe next vntruth is contayned in these words: *That their Pope can not erre in faith iudicially is this day with Papists an article of their faith.* An vntruth I say it is, for though the more common and better opinion be, that the Pope in his iudiciall and definitiue sentence can not erre in faith, yet false it is that this is an article of saythe, when as many diuines both haue, and do hould the contrary. To proue which thinge, I neede no better witnes then Bell himself, whose great grace it is, to say that in one place, which he denieth in an other, making the winde to blowe, as serueth best for the traficke of such a marchant.

Page. 47.

In his motiues he setteth downe this conclusion. *Not only the Pope as Pope may erre, in his publike decrees, when he alone defineth matters of sayth or manners, but also when he so defineth with a prouinciall Romishe Councell.*

This

This conclusion is certayne and vndoubtedly true; euen by the testimony of best learned Papists, and because Bellarminus darth not deny this to be so, I will alleage his words which be these: *Secunda opinio est &c.* The second opinion is, that the Pope euen as Pope may be an heretike and teach heresy, if he define without a generall Councell, and that this in very deepe hath chaunced so. This opinion doth Nilus followe, and defend in his booke against the Popes primacye: the same opinion, haue some of the vniuersity of Paris followed: as Gerson and Almain, in their bookes of the churches power: and of their opinion also are Alphonsus, and Adrian, who all do not ascribe the infallibility of iudgement to the Pope, but to the church or to a generall Councell only, in all matters of sayth.

Lib. 4. de
Roman.
Pont.
cap. 2.

Out of these words of his I inferre, first, that he trippeth when he sayeth: that their Pope can not erre in matters of faith iudicially, is this day with the Papists an article of their faith, for here he confesseth the contrary. I deduce secondly, that he grossely contradicteth himself, affirming that in one place which he denieth in an other. I gather thirdly, that he ouer-reached (as I noted before) when he affirmed, that we make none but the Pope iudge of all controuersies, for generally all Catholicks make a Councell with the Pope also the iudge, and some as hath nowe been said, in no case make the Pope alone the iudge, but iointly with a generall Councell.

THE XXIIII. VNTRVTH.

AN other followeth immediately in the next words, in which he will needes proue cut of

Sor^o, that it is this day an article of faith, that the Pope can not erre iudicially. That their Pope (quoth he) can not erre in sayth iudicially, it is this day written by the Papists, an article of their faith: the famous Papist Dominicus Soto, shall be the spokes man for the rest: albeit he saith he the Pope as Pope, can not erre, that is to say, cannot sett down any errour, as an article of sayth, because the Holy Ghost will not permitte that, neuerthelesse as he is a private person, so he may erre euen in sayth, as he may do other synners. These words of Soto proue very well, that the Pope as Pope could not erre, which the moste and best diuines doe also maintayne, but no worde or syllable hath he, that this is an article of faith: which was the pointe that Bell should haue proued, and for which he pretended to cite his words, but in them no suche thinge appeareth, and therefore the minister doth knowe what followeth.

THE XXXIIII. VNTRUTH.

IN the words ensuing straight after, he runneth vpon this doctrine taught by Soto, and generally houlden of Catholickes, v^z that the Pope can not erre in sayth: and confidently auoucheth, that it was neuer heard of, till of late daies: his wordes be these. *This only will I say, that this Popishe article: the Pope can not erre in faith, was neuer heard of in Christs Church for the space of a thousande five hundred yeares. A gallante vntruth worthy of the reformed minister. Thomas waldensis, was longe before that time, as also Turrecremata, both which hould that the Pope can not erre in sayth: and not only late writers but the auncients*

Lib. 2.
Doctrina
lis fidei
cap. 47.
¶ 48.
Lib. 2.
Summe
cap. 109.
¶ 4.

the Po-
quon-
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ancient fathers haue taught the same doctrine, re-
quoying them selues vpon the promise and words of
our Sauour in the Gospell: to name two or three.
Augustin, Numerate sacerdotes &c. Number the Priests *In psal.*
(saith he) yea euē from the very seat of Peter: in that order *contr.*
of fathers, see who succeeded whom: that is the rocke, which *partem*
the proude gates of hell do not ouercom. S. Cirill, mentio- *Donati.*
ned by S. Thomas Aquinas, speakinge of that promise *In Cate-*
of Christe, Math. 16. hath these words. According to *na.*
this promise, the Apostolicall Church of Peter, remayneth pure
from all deceit, and hereticall circumuention. Innocentius
the third. He vnderstandeth (saith this holy and lear- *Epist. ad*
ned Pope) that the greater causes of the Church, specially *episc. Arq-*
such as he about articles of faith are to be referred to the see of *latens.*
Peter, that knoweth how our Lord prayd for him, that his
sayth might not fayle.

And to be short, his deere brother Perkins once *Verbo Pri-*
more shall testify against him. The Pope (saith he) *matius*
hath not infallible iudgement determinatiue: so all haue *num. 17.*
taught yea the Papists them selues for sower hundred yeares:
insinuating sufficiently, that after that tyme, it was
taught: which though it be an vntruth, seing it
was taught before, yer it serueth to proue Bell no
sincere minister, who maytaineth confidently, that
no suche doctrine was heard of till the year a
thousand fiue hundred: To conclude Bell him
self contradiceth els where what he saith here,
and so giueth him self the ly: By the vniforme consent *Motius*
(quoth he) of all learned Papists, (Albertus Pigghius only *pag. 12.*
excepted,) the Pope in his owne priuate person may be a
Iudas, a fornicatour, a Simonist, an homicide, an vsurer, an
Atheist, an hereticke, and for his manifold iniquities dam-
ned in hell: That this is the doctrine of all Papists, as well
concerning

concerning the Popes priuate person, as touching his iudicial definitions, is confessed by Robertus Bellarminius, Bartholomaeus Caranza, Melchior Canus, Dominicus Soto, Thomas Aquinas, Antoninus, Caietanus, Couarruias, and others: but that the Pope as Pope, and publique person can erre, that all the said Papists, with their complices, constantly deny, as which on pointe once confessed, would vtterly confound them, and make frustrate their whole religion. I leaue it now to the good reader, to giue his verdicte, whether Bell hath not ouer-reached, and also contradicted himself, affirming both that this Popish article, the Pope can not erre in faith, was neuer heard of in Christs Church, for the space of a thousand five hundred years: and yet affirming, that Antoninus, and Thomas Aquinas, maintayned the very same opinion, the latest of which, died many a faire year before the time he mentioneth.

THE XXXV. VNTRVTH.

THe next is found in that very sentēce, which he bringeth for the prooffe of his former false assertion, to witt, that this article, the Pope can not erre in faith, was neuer heard of in Christs Church, for the space of a thousand five hundred years. Many famous Papists (quoth he) I might alleage, but one Alphonsus will suffice: we doubt not (saith he) whether one may be a Pope and an heretique both together, for I beleue there is none so shamelesse a flatterer of the Pope, (euer except our Iesuits and Iesuited Papists) that will ascribe this vnto him, that he can neither erre, nor be deceived in the exposition of the scriptures. One mayne ly, with a pretty trick of lieger-demaing: for he is to proue out of Alphonsus that the Pope might erre in sayth iudicially,

Lib. 1. de
heres.
cap. 4.

cially, for of that is the question, as appeareth in the premisses: and that this article, was neuer heard of, for the space of a thousand five hundred years, and yet in the foresaid words of *Alphonſus*, no ſuche thing is containd, ſeing he ſpeaketh in them not of his iudiciall decrees, but of private errors, which may befall him in the expoſition of the ſcriptures: and that *Alphonſus* muſt needes meane of his private opinions in writings or otherwiſe, and not of his deſinitive ſentence, is certayne: for otherwiſe there be, and were in his tyme, that held the Pope could not be an heretique iudicially, or erre as Pope, as in the precedent vntruth hath been handled: much leſſe doth *Alphonſus* ſay, that it was neuer heard of for the ſpace of a thousand five hundred yeares, that the Pope could not erre in ſayth iudicially, for of this pointe he hath not one word or ſyllable.

Beſide this vntruth there lurketh in the ſame ſentence, an other cunnicatching tricke of the Miniſter, proceeding from his rancour, and inueterate malice: for theſe words, *euer except our Ieſuits and Ieſuited Papists* are none of *Alphonſus*, but a dānable drāme of his owne deuotiō: for with malicious ſlight, hath he inserted thoſe words in the very ſame letter, with the other of *Alphonſus*, but included them in a Parentheſis, ſo that by this artificiall cooſenage of his, he hath laide a pittefall for the ignorant, and provided a buckler of defence againſt any accuſation: for what meaneth the printing of them both in the ſame character, but to haue the ignorant or vnwary reader, to take thē for *Alphonſus* his words, directed by him, againſt the flattery of Ieſuits

and other Iesuited Papists as he termeth them? Charge him with this juggling of his, and then he will pleade, that he intended no such thing, but spake them of himself, and therefore distinguished them by a Parenthesis: but had not his meaning been corrupt, he would haue putt the matter out of doubt, by printing them also in a distinct letter: Which because he did not, his deuout dependants may thinke him cleere from all sinister dealing: we that are so well acquainted with his little conscience of putting in practise any sleight, & fraudulent inuention, that may tende to the disgrace of Catholickes, and Catholike religion, can not but iustly suspect him of sinister and malicious dealing.

THE XXXVI. VNTRUTH.

IN the recapitulation he taketh his leaue with a cast of his occupation. *And thirdly* (quoth he) *seeing this straunge faith was not hatched, or heard of in the world, for the space of a thousand five hundred yeares, nor in Alphonsus his dayes as we haue heard already.* For in these words he adioyneth an other vntruth v^z, that to say the Pope can not erre as Pope, was not heard of in *Alphonsus* his tyme, that is about some fifty or three score yeres agoe, when as *Dominicus Soto* who liued in his time defendeth the same opinion, as before was shewed: nay when as *Caranza*, *Canus*, *Caietan*, *Antoninus*, and *S. Thomas* teach the same doctrine, as a litle before out of Bell himself was proued, all which were in his tyme, or before him: and *Alphonsus* in the former place alleadged, hath

hath not any thinge to relieue Bell: for neyther doth he say there, that the Pope as Pope may erre, and though he did, yet were it a notorious vntruth that none taught otherwise till his tyme, or in his tyme, when as *Alphonfus* saith no such thinge: but on the contrary, that many in his dayes and before, taught that the Pope iudicially, or the Pope as Pope, could not erre, as out of Bell himself hath been proued: and so I leaue the minister plunged into a labyrinth of vntruthes.

Bels IX. Chapter.

Of the condigne so supposed merit of workes.

THE XXXVII. VNTRUTH.

THis chapter is bestowed against the merits of goode woorkes, wherein diuers vntruthes are intermignled to giue it the better outward glosse, and to make the matter he speaketh of more probable to the ignoraunte reader. *The holy Fathers* (quoth he) doe often vse the word *meritte*, and call the *workes* of the faithfull meritorious: yet this they doe, not for any worthines of the workes, but for Gods acceptation, and promise sake, who hath promised, and will performe, not to suffer so much as one cuppe of cold water giuen in his name, to passe without reward: So he denieth the fathers to haue ascribed any meritt to good workes proceeding from grace, for any dignity or worthines in the workes themselues, but only

only from Gods promise and mercyfull acceptation, for the worthines and merits of his sonnet. This I challenge for a manifest vnttruth, when as plentifull testimonies want not, to proue that workes proceeding of grace are meritorious, not only for his promise or acceptation, but also for the dignity of the workes: yea the scriptures are euident in this point. *Call the workemen and pay them their hyer*; where reward is giuen to the workes: whereof it followeth that workes deserued it: likewise our Sauour saith: *Com ye blessed of my father, possesse you the kingdome prepared for you, from the foundation of the world: for I was an hungred, and you gaue me me to eate.* Where our Sauour signifyeth, that heauen was giuen to good workes: for in more vsuall significant words it can not be spoken, that heauen is giuen as a reward to the workes of mercy, and beside in the same place, damnation is giuen to bad works. *Gett you away from me ye cursed* (saith Christ) *into fier euerlastinge, which was prepared for the diuel and his angels: for I was an hungry and you gaue me not to eate &c.* Seing then the scripture declareth plainly, that bad workes deserue danation, & be the cause thereof: as plainly doth it also signify, that good workes meritt heauen, and be the cause thereof.

We find also in scripture that men are said worthy of reward, as: *That you may be counted worthy of the kingdome of God, for the which also you suffer:* and, *They shall walke with me in whites, because they are worthy:* Yea the word (meritt) is found in the scripture: in Ecclesiasticus we reade thus. *All mercy shall make place to eueryone according to the meritt of his workes.* Bell in his *Suruay* giueth two answers.

Math. 10.
v. 8.

Math. 25.
v. 34.

Ibidem.

2. Thessal.

1. v. 5.

Apocal. 3.

v. 4.

Cap. 16.

v. 15.

Suruay

pag. 393.

answers. The first is, that the booke is not Canon-
icall as which (saith he) was not founde written in the
holy tongue. A pitifull shifte, for who knoweth
that not that many parts of the Canonically scriptures
be not written in the Hebrue tongue, as all or
for almost all the new testament: and sundry bookes
are be written in that tongue, which be fabulous and
of no authority: and where did Bell learne, that
a booke, could not be canonically yea in the old
lawe, except it were written in the Hebrue
tongue? We haue as good authority to proue it
Canonically, as he hath for the *Apocalips*, which I
trust he will not deny: and that is the auncient
Councell of *Carthage*, wherein *S. Augustin* was *Carthag.*
present: and be it that it were not Canonically, *3. can. 47.*
yet is the authority thereof very waighthy, and of
more credit then other authors, though learned,
vertuous, and auncient: otherwise why is it
read in the Englishe Churches, in that very
place and order in which the Canonically scriptu-
res are.

This solution not fully satisfyinge him, he gi-
ueth a second, which is, that the text is not truly
translated, inuaigning against the vulgar edition,
and the Councell of *Trent*, that authorized the
same: for it should haue been translated saith
he, according to his workes: but this is a poore
cauil, for in true sence, what difference is there
betwixt these two, according to his workes: and
accordinge to the merit of his workes: veryly the
old interpreter, as learned as Bell, and of as good a
conscience, more then twelue hundred yeres agoe,
and *S. Hierom* not inferiour to Bell, in Latin,
Greece,

Greeke, or Hebrue, translateth thus: *that we may fight against Gabaa Benjamin and render vnto it for the workes it deserueth*, and yet the formall word (*deserueth*) is neither in the Greeke or Hebrue, but thus according to all the foolishnes which, they haue done Israel. The second place is in S. Paul where he saith: *And beneficence and communion do not forgett, for with such hostes God is promerited: behould here all the word (meritt.)*

But because Bell speaketh of the Fathers, will briefly shewe, that he doth slaunder them when he saith that they did terme workes meritorious, because God hath promised to accept them worthy, for the worthines of his sonne, and for his meritts reward them with heauen, as if they had merited the same. for they teach that good workes proceeding from grace, and in the vertue of Christes meritts, haue worthines in themselves, & be meritorious, which Bell denieth them to haue, and no maruaile when as himself teacheth, that good workes are so farre from hauing any worthines in them, that he maintayneth this paradoxicall proposition

Suruey pag. 400. Good workes are imperfect, polluted with synne, and in rigour of iustice worthy of condemnation. Wherefore to

Hom. 4. de Lazaro. circa medium. name one of the Greeke Church, and an other of the latin: S. Chrysostom writeth thus. If God (quoth he) be iust, he will render both to them, and these according to their meritts. Note that he acknowledgeth meritts of iustice, and so not only of mercy,

Epist. 105. ad Sixtū. liberality and free acceptation: S. Augustin sayth. As death is rendred to the meritts of synne, as a stipend: so eternall life to the meritts of iustice, is rendred as a stipend.

More might be produced, but these are sufficient,
being of auncient, and learned fathers: and to
say the truth, greatly requirit it is not to labour
about the proof of this point, when as *Caluin* con-
fesseth not only that the auncient doctours vsed
the name of merit, but also addeth that he did moste
wickedly provide for the sincerity of faith that first intened
that name: for had they meant no other thing by it,
then Bell would perswade vs, the sincerity of the
faith had no waies been touched, neither neded he
to haue vsed any suche bitter accusation: but this
complaint of his, argueth that they intended
more by that name, then he did admitt for true,
and so I leaue Bell conuicted of an vntruth.

But faith Bell, the Fathers commonly ioyned
merits and grace together. I willingly graunt it,
for without grace, our works are of no price, di-
gnity, or merit, in the sight of God, and therefore
the second Councell of *Arausica*, saith excellently
well: *Rewarde is due to good workes if they be done: but*
grace which was not due goeth before, that they may be
done. In which golden sentence, the merit of good
workes is taught: & the fountayne from whence
they springe, openly declared. That which he
alleadgeth out of *S. Bernard*, to witt: *It is sufficient*
to meritte, to knowe that our meritts are not sufficient: be-
cause it serued not his purpose it may be that he
did of purpose quote it false, for it is not in the 18.
sermon, but in the 78. sermon vpon the Canticles:
and as that whiche he hath alleadged, doth no-
thing helpe him, so that which followeth, and
omitted by him worketh his bane. *It is sufficient to*
meritte (saith S. Bernard) to knowe that our meritts are

not sufficient. Very well, then he acknowledgeth merits: but that which commeth after pertayneth to beate downe presumption of merites, and not to deny them, for it followeth. But as it is ynough to merit, not to presume of merites, so ynough is it to iudgemēt, to want merites: and a litle after. VVherfore see that thou haste merites, hauing them knowe that they are giuen thee: had hefaithfully cited all these sentences, there could no scruple haue troubled the reader, what S. Bernards opinion was about merites. That holy man acknowledgeth merites, but like a true spiritual father labourereth to plant humility, and to keepe downe pride and presumption.

THE XXXVIII. VNTRVTH.

TRUE it is likewise (saith Bell) that not only the fathers generally, but the best Popishe schole doctors also, Durandus, Aquinas, Gregorius Ariminensis, Dominicus Soto, Marsilius, VValdensis, Burgensis, and sandy other, do vniformly and constantly affirme, that no mans workes, how holy so euer they be, either are or can be meritorious properly, but only meritorious in an improper, and large kinde of speache, as is already saide: This is proued at large, in my other bookes. This indeede is handled in his other bookes: for his speciall grace is, with the same matter, to make many newe pamphlets: but whether it be proued or no, is an other questiō. Should I shake vp, & in particular examin these authors, many vntruthes would be disconered: but I intende it not, partly because it would be tedious, partly for that some of those authors, be not at hand, and lastely for that one S. R. in his learned
answere

answere to his Challenge of *The downefall* hath
 canualed all these authorities, and laied open his
 fraudulent and lying proceeding. To that booke
 therefore for lifting of this sentence, I refer the
 reader. Here only I say briefly. First that all these
 Catholique writers, and all others do acknow-
 ledge that good workes are meritorious of eternal
 life: only some of them named by Bell, vary about
 the manner of speache, for they would not haue
 the words *condigne* or *congrual* to be vsed: but only
 that we should say, that the workes of iust men
 proceeding from grace be meritorious of eternall
 life, as *waldensis*, and *Burgensis*. Others will haue
 good workes to be meritorious condignely, that
 worde being taken in a large manner. So *Durandus*
 and *Ariminensis*. Secondly I say that neither *Aqui-*
nas, *Gregorius Ariminensis*, *Dominicus Soto*, *Marsilius*,
Waldensis, or *Burgensis*, do allowe that good workes
 proceeding from grace, are not otherwise me-
 ritorious, saue only for the promise of Christ,
 and his free acceptation, as moſte bouldely he
 affirmeth, and therefore doth he therein slaun-
 der them, when he saith that all the former
 authors, doe affirme workes only meritorious in an vn-
 proper and large kinde of speache as is already said,
 that is according to his precedent doctrine, that
 they be meritorious only for the promise of God,
 and his free acceptation, and not otherwise: this
 is an vntruth I say, speaking thus of them
 all in general, for one particular instance to the
 contrary ouerthroweth him, yet I will adde a
 couple. *S. Thomas Aquinas* shalbe the first, who tea-
 cheth, that a man in grace may meritt euerlasting

11. quest.

114. art. 3.

lite condignely: and he giueth the reason, because *eueralsting life is rewarded according to the iudgement of iustice, according to that 2. Timoth. 4. Concerning the rest there is layed vp for me a crowne of iustice, which our Lord will render vnto me in that day, a iuste iudge.* Behould Aquinas acknowledgeth reward of iustice, prouing it out of S. Paul, and so not of mercy only and Gods free acceptance: he confesseth also as is euident out of the very title of his article, meritt of condignity, which Bell a little before calleth *a monster lately borne at Rome*: so we see that S. Thomas attributed more to the merit of workes proceeding from grace, then pleaseth his humour, and consequently that he doth greatly abuse him, when he would haue him teach no other merit of workes, then by Christes only promise and free acceptance.

Lib. 3. de

Natura

Et gratia.

cap. 8.

The second shalbe *Dominicus Soto*, cited here also by Bell, who aknowledgeth that workes proceeding from grace, doe merit cōdignely. *The workes of a iust man* (quoth he) *which are good in their nature and circumstances, all are condigne meritis both of increase of grace, and also of eternall life.* And a little after, he refuseth two common solutions of Protestantes. The first of which is that vrged here by Bell, v^z that rewarde is due to our workes, not in respect of them selues, but for the promis of God. *Melancthon* quoth he) and his companions do answere, that *eueralsting life is called a rewarde, not because it is due to our workes, but to the promis of God: which answere of theirs, he doth there examin and vtterly reiect.* And will the minister for all this tell vs, that *Soto* doth *affirme workes only meritorious, in an vnstopper and large kinde*

kinde of speache: that is as Bell saith, not for any worthines of the workes, but for Gods acceptation and promise sake. He may yf he please, but he must giue vs leaue whether we will beleue him or no.

They that desire to knowe more of his iugling trickes, and vntruths, touchinge these authors may reade the foresaid author S. R. in his answer to Bells downefal of Popery.

Art. 5. cap. 9.

THE XXXIX. VNTRUTH.

IN his third paragraphe he citeth *Iosephus Angles*, who saith, that good workes proceeding of grace without the promise of God are wholly vnworthy of eternall life. This he alleageth, as though it were mortall doctrine to vs: whereas if himself were this day at Rome, and cleere in all other things, neuer would he be called in question about that point: and yet doth he make a mighty matter of it, vringing it almoste in all his bookes. If the good reader desire a more ample discourse herof he may find it in the *Dolefull Knell*, where *Iosephus* his wordes are throughly examined, and the minister for many mad trickes very handsomly laid out in his colours. Lib. 2. cap. 5. sect. 3.

Here I will note only one egregious vntruth of his, cunningly commended to the viewe of his readers: for hauing produced *Iosephus*, (though not citing his whole sentēce, but the last words only,) to shewe that workes proceeding from grace, are not meritorious of eternall life, without the promise of God, but wholly vnworthy: he inferreth thus. *Then doubtlesse the best workes of all, can no way*

be meritorious: which is a false conclusion, gathered out of the premisses, for it should haue bene thus: then doubtlesse the best workes of all can no way be meritorious without the promise of God: why did he perniouly curtail away these words, and make Iosephus absolutely to conclude against the merits of workes, when as in that very place, he teacheth the merits of workes, proceeding from grace, together with the promise of God? To make his prooffe the more probable and passable; he would not cite any more of Iosephus Words then were for his turne. This is the sincerity of trusty S. Thomas: and yet after suche a shamefull pranke, as though he had giuen vs a great blowe, he addeth with triumphant exultation in this manner. *VVhen any Papist in the world, can truly disproue this illation, let me be his bondslawe for his rewarde.* The illation is disproued, let him therefore prouide himselfe to performe that pennaunce, which he hath laid vpon himself, & try whether he that hath had such bad speede in the ministry, and ill successe in his Priesthood, can finde any better fortune in the newe vocation of seruitude and slavery. Of his fourth paragraphe, I shal haue better occasion to speake straight waies: wherefore to his fift, in which the fourth also shalbe dispatched.

THE XL. VNTRVTH.

TRue it is fiftly (quoth Bell) that the late Popishe Councill of Trent hath accursed all such as deny, or not beleue the condigne meritt of mans workes; & consequently it hath made that an article of Popishe sayth,
(O won-

(O wonderment of the world) which was no point of sayth, for the space of a thousand five hundred and forty yeares, viz: the condigne merit of mans workes, a monster lately borne at Rome. The minister mistaketh the matter: the monster he speaketh of, was borne at Trent in Germany and not at Rome in Italy, as the beginninge of his words do testify: beside it was not in the yeare one thousand five hundred and forty, but one thousand five hundred forty and seauen, as appeareth out of the sixt session of that Councell.

But more throughly to examine, whether this be any such monitrous doctrine as he speaketh of, or whether it was neuer heard of before, or rather whether he be not a monster for malice and lyinge, I would knowe what he meaneth when he saith: the late Popishe Councell of Trent, hath accursed all such as deny or not beleue the condigne merit of mans workes; and a little after. The condigne merit of mans workes a monster lately borne at Rome: for if he vnderstandeth suche workes as proceede from man only, by the force of his owne free will, and nature, without the help of Gods grace (for some cause haue I to suspect that he may meane so, both because barely he termeth them mans workes, and am not ignorant, how they commonly infame vs with that doctrine) if (I say) that be his meaning, then doth he most shamefully bely the Councell of Trent, as I reporte me to the very first canon of the sixt Session, which is this. If any shall say, that a man can be iustified before God, by *seff. 6.* his workes which are done by the force of humane nature, *can. 1,* or by the doctrine of the lawe without diuine grace by Iesus Christ, he be accursed.

Mary if as he ought, he speaketh of mans wo
kes proceedinge from Gods grace, as I rather sup
pose he doth, then moſte falſe it is, that it is a
newe doctrine, or monſter, as the newe monſ
of the miniftry would make it, as I could abund
dantly ſhewe, both out of ſcriptures and fathers
and ſomething hath been touched before: heere
conuince him of a groſſe vntruth. I will haue n
other witneſſe againſt him then himſelfe: for
the precedent paragraphe, he hath theſe forma
words: True it is fourthly that the Ieſuit S. R. Ro
bert Parſons, indeede I challenge the man, in his ſuppoſe
and pretended anſwere to the Downefall of Popery, ha
ſett downe theſe concluſions againſt both the Pope, and
himſelfe. The firſt concluſion. There is merit of eter
nall life, and our ſupernaturall workes done by Gods grace
are meritorious of eternal life and glory. The ſecond
concluſion. Good workes done in Gods grace, are con
dignely meritorious of eternall life. The third concluſion.
This condigne merit is not abſolute, but ſuppoſeth the
condition of Gods promiſe, made to rewarde it. Theſe
are the Ieſuits concluſions, ſette downe by the beſt aduiſe
of his beſt learned friends, among whom the Ieſuitical
Cardinall Bellarmine muſt needes be one, which con
cluſions for all that do euidently proue as much as I
deſire.

But theſe words of his, doe manifeſtly proue,
that either he little knoweth or careth what he
deſireth: before he came vpon the Councell
of Trent, for accuſing all ſuch, as did deny or
not belecue the condigne merits of mans workes,
and inuaided againſt that doctrine, as a monſter
lately borne at Rome: and yet now the ſame
doctrine

doctrine is against the Pope, and the Iesuit S. R. and it doth evidently proue as much as he desireth: and so that doctrine which before was false and monstrous, is now becom sound and heavenly: was there euer such an other changeable Cameleon, that as it were with one breath, denyeth and affirmeth one and the self same thing? Certainly the poore man hath more neede of a cunning Surgeon, to putt his braines in ioint, then of inke and paper to write such lunaticall pamphlets.

Of his false coniecture, proceeding from lofty vanity, in making F. Parsons the author of the answer to his Downefall, what shall I say, but that it is a ministeriall pangue coming from the rare conceipt of his monuments, which must be also bumbasted by addinge, that he was assisted by the best aduise of his best learned friends, among whom the Iesuiticall Cardinal Bellarmine must needes be one: thus patching one ly vpon an other, for his owne credit and reputation, as though forsooth one learned man were not any matche for him, except he had the help of such choise diuines, and namely of that rare light of Christendom, Cardinall Bellarmine himself. A certaine fond fellowe of meane fortune, had a conceipt, that all the shippes that came into the hauen of Athens were his owne: and Bell hath such a spice of foolery fallen vpon him, that he thinketh all the learned Iesuites of Christendom to be mightily troubled, about the answearing of his bookes, when he hath been so contemned, that none for many yeares euer stirred penne against him: and hath lately

bene so banged and canuaſed, that I do thinke he hath often wiſhed, that he had been a ſleepe, or elſe playing at the boules, when he publiſhed thoſe ridiculous and phantaſticall challenges.

Bels x. Chapter
Of Tranſubſtantiation in Popiſh maſſe.

THE XLI. VNTRVTH.

TRanſubſtantiation (quoth he) is not only repugnant to all philoſophy, but alſo ſo abſurd in Chriſtian ſpeculation, that it was vnknown to the Church of God, and to all approued Councels, Fathers, and hiſtories, for the ſpace of one thouſand, and two hundred yeares: it was firſt hatched by Pope Innocentius, the third of that name, in the late Councell of Laterane, which was holden one thouſand two hundred and fiſten yeares after Chriſt. A world of vntruths be here packed together, did tyme ſerue to range at large: to be as brief as I may, I ſay firſt that the myſtery of Tranſubſtantiation is no more repugnant to philoſophy, nor abſurde in Chriſtian ſpeculation, then the myſtery of the ineffable Trinity, and other articles of Chriſtian fayth: and I make no doubt, but had Bell liued in the tyme of Conſtantius the Emperour, the ſame argument ſhould haue gone in behalf of Arrianiſme, for with as much probability, might he haue vrged the ſame: If he take it not in good part to haue his reputation ſo touched, to omitte his changeable diſpoſition, let him

let him giue some reason why this maketh more
against Transubstantiation, then against the con-
substantialitie of the sonne of God.

That Transubstantiation was first hatched by
Innocentius, in the yeare one thousand two hundred
and fiftene, he bouldly affirmeth, but how truly re-
mayneth nowe to be examined. For either he
meaneth only the name, or the thing imported by
the name: yf the first we easily graunt it, as he must
also that the name *consubstantiall* was not heard of
till the Nicene Councell: for newe names may be
inuēted by the Church, the better & more plainly
to explicate an auncient mystery of fayth, as *Vincen-* *In suo*
tius Lirinensis that auncient father learnedly tea- *Commemo-*
cheth: wherefore if he hath no other quarrell *notoria.*
against Transubstantiation, but the bare name, it is
very ridiculous and foolish: for if the doctrine it
self be found in the fathers and scriptures, a poore
spight it is to caull at the name, and with like
grace may he descant vpon the words *Consubstan-*
tiall, Trinity, Incarnation, Deipara, or Mother of God, &c.
which if he like not to do, then let him neither
do it here, or els giue some good reason of his so
diuers a disposition.

But if by Transubstantiation, he meaneth the
very pointe of doctrine it self, that is the chaun-
ginge of the substance of bread, into the body of
Christ by the wordes of consecration, then is it
a most intolerable vntruth, that Transubstantia-
tion was first hatched by *Innocentius*, many pregnant
profes being alleageable to the contrary. To begin: in
the tyme of *Leo* the ninth, about the yeare of Christ
one thousand and fifty, in a Romane Councell,

Centur.

9.col.454.

455.

Berengarius
father of
the Sacramen-
taries, a
perjured
person.
Cent. 9.
col. 459.

Berengarius was condemned : whose heresy as the Magdeburgians suppose, came then to light, vpon the intercepting of his letters, written to Lanfranc concerning his opinion of the sacrament. Berengarius Andegauensis, &c. Berengarius (say they) deacon of Anien perceived that it was not truly taught, that after the speaking the words of the supper, the substance of the element did quite vanishe and were transmutated or changed, in the very body and bloud of Christ. Behould transubstantiation by the confession of our mortall enemye was taught in the Church, much more then a hundred years, before the tyme which he assigneth for the first beginning thereof: The same Berengarius abiuring not long after his heresy in the Councell of Rome, vnder Nicholas the second, and yet not long after returninge to his former vomitte, and publishing a booke in defence thereof, (such a worthy pillar, and constant father, haue the Sacramentaries for their heresie) Lanfrancus, as the same Magdeburgians reporte, opposed himself against it setting forth that booke against Berengarius, which is yet extant. *Primum autem* But first of all (say they) he went about with many words, to defend the doctrine of Transubstantiation which Berengarius did find fault with, to witte that after consecration, the bread was essentially conuerted into the body of Christ, and the wine into his bloud. Transubstantiation then was not first hatched at the tyme he speaketh of, when as it was oppugned and defended, many a faire yeare before, that is about the year of Christ, one thousand and three score, as Bels deere brothers confesse.

An other brother of his, one Perkins, though caste in a more precise mould, acknowledged

Trans

Transubstantiation, about fower hundred years before the time he mentioneth, for speaking of the auncient fathers thus he writeth. *Et tenendum eos, &c.* Problem. verbo Reales presentia And it is to be boulden, that they knewe not Transubstantiation at least for eight hundred yeares. False it is, that Transubstantiation was not taught before, as shall straight waies be iustified against Perkins, but in the meane tyme the good reader hath to note how he giueth the ly to Bell, affirming Transubstantiation to haue bene about some fower hundred yeares before the time, in which by Bels calculation it was first hatched.

The former Magdeburgians note *S. Chrysostom* and *Theodoretus* for teaching Transubstantiation. *Chrysostomus Transubstantiationem, &c.* *Chrysostom* (say they) seemeth to confirme Transubstantiation, for he writeth thus in his sermon of the Eucharist, doest thou see bread? doest thou see wine? do they passe like other meates into the draught? God forbidde, doe not thinke so, for euen as waxe putte into the fire is made like vnto it, no substance thereof remayneth, nothing aboundeth: euen so thinke here the mysteries to be consumed with the substance of the body: and to this same effect they report straight after, certayne words out of *Theodoretus*.

The same authors note how that *S. Ambrose* in his preparatiue praiers before the masse, maketh mention of Transubstantiation, and application for the liuinge and the dead. True it is, that they stile him only by the name of the author of the first praier preparatiue to Masse, amongst *S. Ambroses* works, citing nothing els for prooffe, but the censure of *Erasmus*, as though the phantasticall and partiall affection of a moderne mutable man, were an infallible rule,

ble rule, to measure the fathers monuments. *Perkins* also very pertly censureth it for none of *S. Ambrose*'s workes, but yet giueth a reason, and that a pretty one: *ibi adoratio sacramenti* There (quoth he) is adoration of the sacrament. Let such reasons as these runne for sounde, they are none of the fathers worke because they are against vs and our doctrine, and it will not be any difficulty at all to answer quickly, whatsoeuer is produced out of antiquity, yea or out of sacred scripture it self. Did strong reason more preuaile, then preconceipted fanisy, they would rather inferre thus: adoration of the sacrament is allowed by *S. Ambrose*, ergo it is not false, superstitious or idolatrous doctrine.

Furthermore the same Lutheran historiographers reprehende *Eusebius Emisenus*, (who died in the time of *Constantine*, as the same men report out of *S. Hierom*) about Transubstantiation. *De cana Domini* &c. Concerning the supper of our Lord (say they) he spake nothing commodiously of Transubstantiation, vpon the words of Christ, vnlesse ye eat the fleshe of the sonne of man, &c. Behould a priest for euer according to the order of *Melchisedech*, hath by his vnspeakable power, turned bread and wine, into the substance of his body and blood. Diuers other notable authorities might haue been alleadged, but I made choise of these as being so playne, that the mortall enemyes of Transubstantiation, can not deny, but that they make cleerly for that point: and beside, there is no better boxing of Bell, then with the holy fistes of his crooked brethren.

Lastly, what man of any insight, not furiously transported with the passion of noueltie, can persuade

made himself, satisfy his conscience, or once imagine if the Reall presence and Transubstantiation, had not been taught by Christ and his Apostles, that it could euer haue come into the Church, and vanished the former opinion, especially that being myltery so far surpassing the reach of reason, and the other so fittinge common conceipt, and easy to vnderstande. Could (I say) a doctrine so newe and difficult possesse the world, and exterminate former sayth, coming from the Apostles, and so easy to apprehend, without infinite garboiles and contradictions: or is it possible if any such thing had bene, that it could haue escaped the penne of all writers, none euer either of loue to truth, or hatred to falshood, complayning of that great ruyne of veritie, and straunge ouerflowe of superstition. The Protestants here can say nothing, to giue true & real satisfaction, to any sincerely desirous of saluation. On the contrary, we can tell them, that when the doctrine of the Real presence and Transubstantiation began to be impugned, how it was straight resisted by learned men, and diuers Cotuncels, as before was touched intreatinge of *Berengarius*, which is an argument, that our religion is auncient and Apostolicall, and his a filthy ragge of hereticall nouelty.

And thus haue I abundantly proued, that Transubstantiation began not vnder *Innocentius* in the yeare one thousand two hundred and fise, as Bell affirmeth: but is far more auncient, being taught by the old doctors of Christs Church: yea that it cometh from our Sauour himself, and his blessed Apostles.

Bels XI. Chapter.
Of Popish inuocation of Saintes.

THE XLII. VNTRVTH.

Self. 25.

OMitting Sr. Thomas his irreligious and in-
iurious snatching, at that most constant mar-
tyr of Christ, *S. Thomas of Canterbury*, let vs consider
what els he bringeth. The Papists (quoth he) in their
fond Popishe inuocation ascribe that to Saintes, which is only
and solely proper vnto Christ himself: I proue it, because they
make the Saintes departed, not only mediators of intercession,
but also of redemption. Moste false it is, that we make
them mediators of redemption and saluation, as he
may learne out of the Councell of Trent, where it
is decreed, that it is good and profitable to inuocate Saintes,
and to flie vnto their prayers, help and assistance, for the obtay-
ning of benefits, by his sonne Iesus Christ our lord, who is our
only Redeemer and Saviour. But let vs heare what po-
tent prooffe Bell bringeth. *Thomas Becket* (quoth he)
sometyme Bishop of Canterbury, is inuocated of the Pope, and
all his Popishe crewe, not barely and absolutely as an holy man,
but as the sonne of the liuinge God, and the only Saviour of the
world. Terrible wordes, and fearfull speeches: what
will be the end of this boisterous blaste? it fol-
loweth. This assertion to the godly may seeme wonderfull,
but it is such a knowne truth, as no Papist whatsoeuer he be,
can without blushing deny the same, by that time the matter is
examined. I verily thinke all modest Protestants
will blushe at the impudency of this lying Mini-
ster, that maketh such a solemne preface to so noto-
rious

rious and shamelesse an vntruth. Now followeth the deadly cracke and terrible threatned thunder clappe. These are (quoth he) the expresse words of their hymne, which they both say and singe, vpon that day which they keepe holy for his praise and honour. Tu per Thomas sanguinem, &c. By the bloud of Thomas which he for thee did spende: bringe vs thither o Christ, whether Thomas did ascende.

I vtterly deny, that any of these words, or all together, make *S. Thomas* a mediator of redemption, or do proue, that we inuocate him, as the sonne of the liuing God, and the only Sauour of the world, as the Ministers lying lippes lashe out: nay I add more, that as no words here import any such thing, so some there be, that on the contrary free vs from that imposed blasphemy: for we inuocate and desire Christ, that he would for the merit of his martyrdome bringe vs to heauen: but did we make *S. Thomas* a mediatur of redemption, and inuocate him as the sonne of the liuing God, as Bell chargeth vs, then would we not inuocate Christ, as his superiour, which yet we doe, and so a most outrageous vntruth it is, that we make *S. Thomas*, a mediator of redemption, or inuocate him as the sonne of the liuing God, and the only Sauour of the world, as Saintes *Sr. Thomas* auoucheth.

I passe ouer with silence, how falsely he also affirmeth, that the Pope and all his Popishe crewe, do vpon the feast of *S. Thomas* inuocate him in that manner: Bels lippes are his owne, he may imploy them that way which best pleaseth him, for the Pope, and many thousands more, vse the *Romane Breviary*, and *Missal*, in neither of which, any such praier

praier is containd, and as I suppose not found but in those of *Sarum* vse, which be now antiquated and out of date: as both that, and all other long since were with Bell: howbeit the words import not any blasphemy at all, for the meaning of the praier is no other, but that Christ would bring vs to heauen, by that singular and especiall merit of *S. Thomas*, in giuing his life and shedding his blood for the loue of him: for if one may merit vpon earth, as the Catholique Church teacheth, that man by the grace of God and the merits of Iesus Christ may, then none will deny, but the act of Martyrdome, and shedding of our blood for the testimony of truth is meritorious, as being the most high, and soueraigne worke of charity, fortitude, fayth, patience, &c. that we can possibly do in this world. And if the merits of Saints do profite vs, and we may pray to God by their merits, as straightwaies shall be proued, then may we pray to Christ by the merits of *S. Thomas*, and by that especiall merit of the shedding his blood for his honour, and that without any injury to his merits or blood, *S. Thomas* his merits being inferiour to the merits of Christ, these being the heavenly fountayne, from whence both the merits of *S. Thomas*, and the merits of all other glorious martyrs and Saintes, haue flowed, and receiued all their force and vertue.

Thus we are freed from the wicked slaunder of the Minister, that blusheth not to say, that we make *S. Thomas* a mediator of redemption, and inuocate him as the sonne of the liuing God, and the only Sauiour of the world; and together is declared,

red, how the praier cōtayneth not any blasphemy,
but sound & good doctrine, taken in the true sence,
though now not vsed in the Catholique Church.

THE XLIII. VNTRVTH.

AFTER this praier to *S. Thomas*, he citeth a sentence out of *Polanchus* added in the end of Absolution, to witt this. *The passion of our Lord Iesus Christ, the meritis of the blessed virgin Mary, and of all Saintes, and all the good thou doe, and the punishment thou shalt suffer, be to thee for remission of thy synnes, for increase of grace, and for the reward of eternall life: which words of Polanchus he doth prosecute with this lying glosse. Lo the merits of Saints, are ioynt purchasers of saluation with Christs blood, and our workes procure vs remission of our synnes, increase of grace, and eternall glory. An vntruth it is, that the merits of Saints are ioynt purchasers of saluation with Christs blood, if he meane that the merits of Christ and his Saints doe alike auale to saluation, as he must meane, or els he saith nothing: for the merits of Christ, are as I saied before, the wellspring, from whence all the merits of all mens actions doe proceede, and they be for the infinit dignity of the person acceptable of them selues, in the sight of his father: but the merits of Saints, are deriued from Gods grace, by the merits of Christ, and are not grateful in the eyes of God, but for his sacred merits and passion: the merits therefore of Christ, and his Saints, may auale vs for the obtayning of spirituall gifts: the merits of Christ, as the principall cause: the merits of*

H

Saints,

Saints, as dependent of his, and the secondary cause.

And that God and his creatures may in this manner, without any iniury to his name be ioyned together, we learne out of sacred scripture: *Genes. 48. v. 15. 16.* *acob* desired God and his Angell to blesse his children. The Israelites cryed out; the sword of our Lord and *Gedeon*. In *Exodus* we reade thus. *They beleueed our Lord and Moyses his seruante. S. Paul testified before Christ Iesus, and the elect Angels.* And the Apostles doubted not to say: *It hath seemed good to the holy Ghost and to vs.* If in these and such like speeches, God and his creatures be ioyned together, without being made ioynr purchasets, (for I trust Bell hath not the courage to vtter any such word) but as the creator, and the secondary cause: in like manner may the merits of Christ, and his Saints be conioyned, as hath been sayed.

THE XLIIII. VNTRYTH.

After a fitt of railing at this doctrine of the Catholique Church, in praying to God by the merits of his Saints, he saith: *No scripture, no Councell, no father, no approued history, was euer acquainted with this newly inuented heresy, neuer knowne to the Church of Christ, for the space of one thousand yeares and odde.* An vntrath it is, that it is any heresy to pray to God by the merits of his Saints, as the heretical minister boldly affirmeth: but allcageth neither scripture, Councell or father, or approued history, to giue credit to his assertion, so much he presumeth vpon his

his owne authority. False also it is, that it was neuer knowen for the space of a thousand yeares. To proue one and the other against Bell: In the old testament, for so much as iust men then dying went not straight to heauen their raunsom being not paid, as here I suppose according to the Catholique doctrine, nor they ordinarily knowing the praiers of the liuing: therfore they did not in thole tymes vse to pray vnto them formally saying, *S. Abraham pray for vs*, as we in the newe testament do: yet did they pray vnto God by the merits of his seruauhts, as we read in sundry places: neither doth that auoid the argument which Bell answereth in his Suruey, viz, that not the merits of his Saints were vrged, but his owne promise and couenant test before him: for their merits also be remembred, and not only the couenant of God: for example Salomon prayeth to God, by the merits of his father Dauid, saying. *Remember o Lord Dauid and all his meekenes:* and a little after: *For Dauid thy seruant turne not away the face of thy* Psal. 137.
Christ and in the booke of Kings we reade: *For Dauid, our Lord God gaue him a candle in Israel, that he might raise vp his sonne after him because that Dauid had done right in the eyes of our Lord* 3. Reg. 15.
S. Augustin relying vpon these & such like sayings, teacheth that the merits of his Saints may auayle vs in the sight of God. *Quest.*
Admonemur cum merita nostra, &c. we are admonished 149.
(quoth he) *that when our owne synnes do ly beaury vpon vs,* in Exod. 3.
that we be not loued of God, that we may be holpen with him by their merits whom God doth loue.

In the newe Testament we find the same doctrine confirmed. The sicke man of the palsey

*Math. 9.
v. 2.*

was cured for their fayth, which brought him to our Sauour: for the sacred text saith: and Iesus seeing their fayth, said to the sicke of the palsey, haue a good heart sonne, thy synnes are forgiuen thee. Yf the fayth of his seruants liuing vpon earth, and dayly offending him, procured mercy to others, how much more may the burning charity of his Saints in heauen free from all danger of synning, obtayne for vs spirituall benefits at the hand of our heavenly father? Much more might be brought, but not necessary when as Perkins confesseth sufficient to ouerthrowe Bell, for reprehending the auncient fathers as attributing to much vnto the intercession

*Problem.
verbo intercessio,
inuocatio,
&c.*

of Saints, he citeth these words of S. Leo as offending in that kinde. *WVe beleue and trust that to obtayne the mercy of God, we shall alwaies be holpen by the prayers of our speciall patrones, that so much as we are kept down by our owne synnes, so much we may be lifted vp by the merits of the Apostles.* And yet Bell inuaigheth against this doctrine as blasphemous, and more confidently then truly affirmeth, that no scripture, no Councell, no father, no approued history, euer knewe it, and that it was neuer knowen to the Church for the space of one thousand years and odde, how truly how sincerely, I refferre me to the premises.

THE XLV. VNTRVTH.

I must

Must therefore conclude (saith the Minister) with
 this meuitable illation: ergo Popishe inuocation of Saintes,
 but a rotten ragge of the newe religion: and to shewe
 how new it is, he quoteth in the margēt the yeare,
 after this manner; that is in the yeare of our Lorde
 one thousand fower hundred and seauen: which *An. Dom.*
 is some two hundred yeares agoe. But I may far *1407.*
 better inferre, that for grosse vntruths and cun-
 ning lying, he may be let loose to any of the Mi-
 nisterie. what one of Bels dependants that reade
 the former wordes, or any other, not acquainted
 with his trickes, would not verily thinke, that
 praying to Saints as it is vsed in the Catholique
 Church, is not about two hundred yeares old, as
 the tenor of his wordes import? and yet I doe not
 thincke he will stande to that, for yf he shoulde
 most certaine it is that it is a grosse and god-
 lesse vntruth, as himself I suppose will not de-
 ny, when as he telleth vs in diuers others of *Funeral.*
 his bookes, that Popishe inuocation and adoration, *lib. 1. cap.*
 was not knowne till the year three hundred and seauenty. *4. pag. 4.*
 which though it be a loud lye, as I haue proued *Survey*
 in the Dolefull knell, shewing the vse of inuoca- *pag. 536.*
 tion and adoration, before the yeare three *pag 57.*
 hundred and seauenty: yet is it nothing com-
 parable to this here vttered, making that article
 a thousand yeares younger then in his former
 bookes, and playnly contradicting here what
 he saith in those former places. Content he
 was, that his ignorant reader shoulde gather
 that sence, and for that ende deliuered
 the wordes in such a cunning manner: but

let him be vrged with that which he teacheth elsewhere, and then his refuge will be, that he speaketh not of the inuocation of Saintes in generall but of the particular manner of praying by their merites, or by the bloude of *Thomas*: such be the flightes of the minister. But to prosecute him flying: albeit that be his meaning, (yf it be so, for it may be that I haue construed his wordes, to a better sence then euer he intended) yet I say that praying to God by the merites of his Saints, is also older then the yeare one thousand fower hundred and seauen, and that both by his owne confession, who in the precedent words saith, that it was neuer knowen to the Church of Christ, for the space of one thousand yeares and odde: signifying that not long after it came in, which is almost two hundred yeares before the tyme here assigned: as also by the verdict of his brother *Perkins*, who censureth *S. Leo*, that liued twelue hundred yeres agoe for the same doctrine: but according to truth itself, it is as auncient as the Gospel, and the former daies of the Patriarches and Prophetes as before was said. Lastly that very particular praier to *S. Thomas*, which he mentioneth, is as I make no doubt more auncient then the tyme he noteth, seing *S. Thomas* was martired more then fower hundred yeares agoe, and canonized straight after his death: and so in no sence his words can by any meanes be excused from an vntruth, and in that which they represent to common vnderstanding, from a monstrous ly and palpable contradiction.

Bels XII. Chapter.

Of the Communion vnder one kinde.

THE XLVI. VNTRVTH.

THe Minister speaking of the Communion vnder one kinde, and desirous to shewe that we haue broken the institutio of Christ, like a godlesse Gospeller corrupteth the very text of sacred Scripture. And S. Paul (saith he) vrging Christes institution to the Corinthians, telleth them playnely and religiously, that they must receiue the holy Eucharist vnder both 1. Corint. 11. v. 27. kinde, which last words he printeth also in a distinct letter, to shewe that they be the Apostles wordes, and quoteth accordingly in the margin the particular place v^z 1. Cor. 11. 27. but vieweth it he that will, if he finde S. Paul to haue those words, we yeld him the victory: if not, let his followers consider how they venture their soules with such a minister, that offereth violence to the very word of God, which he would seeme so much to reuerence. The words of S. Paul be these. *Therefore whosoever shall eate this bread or drinke the chalice of our Lord unworthily, he shall be guilty of the body and of the bloud of our Lord: which be far different from these: That they must receiue the holy Eucharist vnder both kinde, affirmed by him to be the very sentence of S. Paul.* The most that can be gathered out of S. Pauls wordes truly cited is, that in his tyme the Eucharist was ministred to lay people vnder both

kindes, which we deny not: but they proue not
that it neither was, nor might be giuen vnder
one kind. Mary out of the wordes as he cite
them, the matter is made cocke-lure, and the
text framed fitte for their purpose: giue him the
leauē that he may coyne scripture as he please
and no question but as he hath vpon a doubt
change of religion, alwaies found the word
God for his warrant, so will he still (chaunce
what chaunce may) neuer lacke it to back him
all his actions.

No shelter can shrowd him from the cry
of corruption. For to tell vs that it is the mean-
ing of *S. Paul*, as it is most false, so can it not
iustify his falsification: for then might any cite
the text, according to that interpretation which
he thinketh agreeable thereunto, and as the very
wordes of the text, which is most impious
be saide. For example. The Catholiques alleadg
against the Arrians, to proue Christ to be of one
and the same nature with his father, this sen-
tence of *S. Iohn* *I and the father are one*: which place
in truth by the circumstance of the letter, and
exposition of venerable antiquity proueth
much: yet who euer haue presumed, or now
dare to cite it after Bels manner, and say, the
Euangelist S. Iohn reporting Christes wordes affir-
meth plainely and religiously that Christ and
his father be all of one nature and substance
for allow this, and the Arrians may with like
authority cite it to the contrary, and rehearse
the text after Bels manner thus: The *Euangelist*

roue *ne list* S. Iohn reporting Christes words teacheth
n vncloyncly and religiously that Christ and his fa-
e cite her be not one in nature and substance but in
and consent of will : which licentious proceeding
him theing once brought in , nothing will be found
plea sincere , nothing true and sound , but the broad
doubtate sett open to all corrupt dealing and falsifi-
word cation .

haun Let vs but acknowledge any tradition of
him Christ or his Apostles , not expressly found in
the written word , though neuer so much warran-
crypted by antiquity : and straight in great zeale , he
e me is vpon vs with the curles and threats out of
it n *Deutronomie* , and the *Apoecalipse* , of them that
ny clade or take away any thinge from the word :
whic and yet himself , I knowe not vpon what dis-
e ve pensation , corrupteth , choppeth , and chan-
us teth as hath bene said , and would be loth for
eadge all that , to be reputed for any other then a
of o sincere preacher of the word , and one that
s sen handleth the scripture with great respect and
plac reuerence : but I hope such as carry due re-
s an garde to their soules , will looke better to his
th fingers , and vpon triall of his treachery , auoi-
now de him for a false teacher , and detestable
th Doctor ,

THE XLVII. VNTRVTH.

P Rofecuting still the same matter of communi-
cating vnder both kindes he saith . *This was the
practise of the auncient Church for the space of one
thousande*
H 5

thousande two hundred and thirty yeares after Christ: about
which tyme they began in some odde Churches, to leaue
the cuppe and to minister the sacrament in bread only: but
that was done as Aquinas confesseth in some fewe places only.

3. Part.
quæst. 80.
art. 12. in
Cor.

Lib. 8. hist.
cap. 5.
Lib. 13.
cap. 7.

An vntruthe it is, that the communion vnder one
kinde, was not in vse till the yeare one thousand
two hundred and thirty, as more bouldly the
truly he affirmeth. Sozomenus and Nicephorus, re-
port how a certayne woman infected with the
heresy of Macedonius the better to conceale her re-
ligion, came to the Church, and receiued the sacra-
ment from the hand of S. Chrysostome, as it were
with a minde straight waies to eate it: but she
cunningly gaue it to her maide, and receiued of her
other bread brought from home: which when
she went about to eate, she found it straight turned
into a stone. This fact sheweth that all then re-
ceiued not the chalice: for then this woman could
not haue dissembled, both because the chalice was
not giuen into her owne hands, (as the consecra-
ted host then was) and though it had, no such
euation is imaginable.

Serm. 4.
de Qua-
drages.

An other example we haue in Pope Leo the
first, who saith that the Manichees to conceale
their heresy, vsed to receiue the consecrated host
with Catholiques, but not the chalice: which
argueth that it was free at that tyme to receiue the
chalice or not, for had they bene all bound to re-
ceiue the chalice, the Manichees could not but ha-
ue bene knowen, as they which neuer tooke the
chalice: and therefore S. Leo, commaundeth not to
obserue them, who somtyme did receiue the cha-
lice, and somtyme did not, but those which did

neuer

: aboueuer receiue it at all: for at that tyme, it was a
 eae of a Manichee, that sect detesting the drin-
 y: bge of wine, as a thinge vtterly vnlawfull and
 es onllinge it the deuils gall. I omitt much more
 er on which might be brought out of antiquity, yea out
 usant scripture it self, some thing before hath bene
 theuched, and more to that purpose very strongly
 , reight be vrged, but breuity to which I am infor-
 h this, maketh me to passe ouer many things.

er re Only for a conclusion, I can not but note, how
 acramorant Sir Thomas of Rascall, entreateth lear-
 uered *S. Thomas of Aquine*, whom first he maketh by
 t shunning insinuation to say, that about his tyme,
 hesey began in some odd Churches to leaue of the
 wherippe, and to minister the sacrament in bread
 rneonly: whereof he hath not one word, and no
 reuaruaile, when it was of far greater continuance
 ould hath been said: but more plainly doth he
 wasa under him, when he maketh him to say that to
 cra-minister the Sacrament in bread only, was done
 uch in some fewe places only, his words are thele.

Therefore prouidently in some Churches it is obserued that
 thebebloud be not giuen to the people to be receiued, but be
 ealeonly taken of the Priest: Where he doth not say, that
 oasthis was in some fewe places only, as Bell maketh
 ich him to speake, but that in some Churches it was
 theso obserued, which might be very many, as well as
 re-some fewe, and that this was the reall and true
 na-meaninge of *S. Thomas* in the same very place, is
 hegathered out of his owne discourse, for hauing
 ropropounded some arguments after the manner of
 a-Scholes against the truth, to witt that it was not
 lidlawfull to receaue the body of Christ without his
 bloud:

3. par. 9.
 40. art.
 22.

3. par.
quæst. 80.
ar. 12.

bloud: he cometh to the contrary opinion, which he there defendeth and saith. *But contrary to this the vse of many Churches, in which the body of Christ is not his bloud, is giuen to the people that communicateth.* In which wordes blessed *S. Thomas* enformeth vs, that the body of Christ and not his bloud was giuen to the people in many Churches: Saintlesse Sir *Thomas* maketh him to say, that the body of Christ was giuen in some fewe places only, when as he hath neither the words nor the sence, but the cleane opposit wordes and meaninge. *Halensis* also more auncient then *S. Thomas* (as who was his master) testifieth that in his time, it was almost a generall custome to receiue vnder one kinde. *Very lawfull it is (saith that learned man) to receiue the body of Christ vnder the forme of bread only, as lay men do almost euery where in the Church: and yet all this notwithstandinge, the minister blusheth not to father the direct contrary opinion vpon blessed S. Thomas.*

Part. 4.
quæst. 11.
memb. 2.
ar. 4.
sum. 3.

Bels XIII. Chapter. Of priuate Masse.

THE XLVIII. VNTRVTH.

THat any Prieste in the Primatiue Church said priuate Masse, that is receiued the mysteries all alone, none being to communicat with him, our aduersaries generally denie, houlding that they euer had other participants in that sacred action.

tion. This was (saith Bell) the vse and practise of the
 churche euery where, for more then a thousand yeares
 together. But afterward when the peoples deuotion began
 to be remisse, the Priestes then deuoured vp all alone. This
 minister that hath deuoured vp all conscience, little
 careth in what manner he speaketh of those my-
 steries, which antiquity so reuerenced, that they
 would not speake of them but in couert tearmes
 before infidels: and S. Chrysostom calleth tremēda myste-
 ria, dreadfull mysteries: and yet he speaketh of them as
 homely, as though he were talking of the En-
 glish comunion, wich is had in such high reueren-
 ce, that the comunion booke preteribeth, that the
 fragments remaininge, shall be for the ministers
 priuate vses, and so giueth him leaue to feede with
 them his chickens, or to soppe his pottage.

Hom. 69.
 ad Popu-
 lum,

To the matter: an vntruth it is, that priuate
 masses were not before the tyme he mentioneth.
 The twelfth Councell of Toledo almost nine hun-
 dred yeares agoe, reprehendeth those Priests
 which offering sacrifice did not communicate.

Quale illud sacrificium &c. what manner of sacrifice is
 that (saith the Councell) of whiche neither he
 that sacrificeth is knowne to be partaker: which
 words do shewe that none was present to com-
 municate, and yet the Councell requireth only
 that the Priest himself doth communicate. S. Augu-
 stin also recordeth how a Priest offered sacrifice in
 a priuate farme, for the freeing of that place, from
 the molestation of wicked spirits. In so particu-
 lar and extraordinarie a place, and for so particular
 a busines, no probability that there were any other
 communicants.

Can. 5.

Lib. 22. de
 ciuit cap.
 8.

Problem.
verbo Mis
sa prima-
1a.

But to com vpon him with the authority
his brother *Perkins*, who confesseth that the
kinde of priuate masses, were not knowen to the
Church for the space of eight hundred yeares: ne-
denying but afterward they were vsed, which
two hundred yeates more then Bell will graunt
In the same place he cōfesseth, that priuate masse
began first in monasteries, for prooffe whereof
he citeth *S. Gregory*: which both conuinceth Bell
of ouerreaching, and seemeth not very well
agree with his former assertion: for how were
not priuate Masses knowen to the Church for the
space of eight hundred yeares, yf *S. Gregory* make
mention of them two hundred yeares before. The
truth is (good reader) that no beginning hereof
can be shewen, nor any authentick author in
former tyme, that complayned or opposed himselfe
against any such custome as newly brought in, and
contrary to the practise of the Church or institu-
tion of Christ: which is an argument that it is
passing auncient, and was neuer reputed for false
doctrine, or repugnant to sacred scripture.

Bels XIII. Chapter
Of Pope Martins dispensation for the bro-
ther to marry his naturall sister.

THE XLIX. VNTRVTH.

Such is Bels malice against the Pope, that when
a better matter faileth, he fetcheth lies out of the
hard

ard flint: his words be these. Pope Martin sayth Part. 3.
Antoninus the Popishe Archbischop and canonized Saint, tit. 1. cap.
 ke vpon him to dispense with one, that he might marry his 11. prope
 : none naturall sister. A magnificall vntruth twice finem.
 ich old before, and shall againe, if he haue any more
 unt bookes to publishe: for his latter bookes, be no-
 ashing els but certaine ragges drawen from the
 reo lunghill of his former: what he saith of Pope
 Be Martin is a notable vntruth, as is apparante out of
 ill 13. *Antoninus* owne wordes, which for loue to sincer-
 verity he would not cite intierely in his *Downfall*,
 r where this knocker crept first foorth: some he al-
 ken leadged but so corruptly, that hauing bene wel
 Th canuased for that his treacherie both in the
 reo *Forerunner*, and also in the *Dolefull Knell*, and not
 r knowing how to defend himself, he hath for all
 hese that still intertayned the vntruth, but wholly con-
 and cealed the words, for more sure dealing.

S. Antoninus his wordes be these, hauing relation
 r to others precedent, which make also against Bell.

Neuerthelesse it is found that Pope Martin the first, did dis- Part. 3.
 pense with a certayne man, who had contracted and con- tit. 1. cap.
 summat matrimony, with a certayne naturall sister of her, 11.
 with whom he had committed fornication: yet with great
 difficulty, and because the matter was secret, and the man
 not fitt for religion, or to remoue into any other countrey,
 and so scandall would haue followed of the diuorce yf it had
 been made. Pope Martin then dispensed not with a
 man, to marry his owne natural sister, but to re-
 mayne stille in marriage with her, whose naturall
 sister, before marriage he had carnally knowen:
 this is so playne and perspicuous, that the good
 reader can not but behould it, and perceiue that
 the

Lib. 2.
cap. 7.

the Minister had good reason not to allage *Antiochus* words, the more handsomly to conuay the vnruth. Of this shamelesse dealing of his I haue intreated so plentifully in the *Dolefull Kneeling* examining all the particular circumstances of *Antiochus* his discourse: and answered also what he bringeth there out of *Siluester*, *Furnus*, *Angelus*, *Nauar* and *Caietan* objected also by him before in his *Fur* nerall, that I take it for a vaine labour, to intreat againe of the same matter, Wherefore to proceede

Bels xv. Chapter.
Of worshipping of Images.

THE L. VNTRVTH.

Lib. 6. ep.
8.

RVnning with his penne against the veneration giuen to sacred images, he saith: *Te Gregory the great in his tyme sharply reprobued the worshipping done to images, albeit he disliked Serenus the good Bishop of Massilia for breaking the same in the Church. Neither S. Gregory nor Serenus any thing help Bell and such Iconomachall companions, but both of them stande in mortall defiance against him S. Gregory seuerely reprobued Serenus for his rashe breaking downe the images of the church, attempting to doe that which as he saith, neuer any Bishoppe had done before him. Whereof I inferre that images in the Primatiue Church were in vse, yea and kept in sacred places, and consequently that our English Protestants be cōtrary to venerable antiquitie, that suffer not any such holy monumēt in the Church,*

Ante but rase and deface them with all spight and cruelty: contrary also to *S. Gregory* who reprehending his *Serenus* though nothing so guilty, would not I think have spared Bell and his fraternity, for their enormous & impious proceeding herein. Were I desirous to imitate the minister, very handsomly might I come vpon him, with a concludinge inference in this manner: ergo this beating downe of images, is a rotten ragge of the newe Caluinian religion, borrowed from Iewes, Mahometans, and such misbelceuing miscreants.

But *S. Gregory* (saith Bell) sharply reproveth the worshippe done to images: true it is, but what kinde of worshippe was it? The minister would haue the reader to thinke, that it was the same, which the Catholike Church alloweth and teacheth: which is nothing so, for it was passing far different, for as much as *S. Gregory* allowed conuenient adoration, as shal straight be said. *Cardinal Bellermin* thincketh that this erroneous worship was giuen by certain new Christiāns: & surely such were most likely to fall into that grosse sinne, of whom it is not so much to be maruailed if accustomed before to idols, they behaued themselves in like māner towards sacred images, and adored them for gods, as in Paganisme they were taught & practised. *Serenus* vpon this abominable accident, moued with zeale, but not according to knowledge, ouerthrew those images: which *S. Gregory* reproveth in him, for that he ought to haue instructed them, & reformed what was amisse, and not so depely to haue scandalized the Church with such a strange fact: as *S. Gregory* in expresse wordes signifieth that he did: and therefore aduiseeth him

him after due instruction giuen to the people, to restore the images to ther former places.

What adoration of images S. Gregorie disliked.

*Lib. 7.
epif. 5.*

*Lib. 7.
epif. 53.*

This was the adoration which that holy Pope disliked, for that he denyed not all kind of veneration is most certayne, for writing to one Ianuarius a Bisshoppe about the image of the blessed virgin and the crosse, which he willeth to be taken from the Synagogue of the Iewes where they had been putt, he speaketh thus: *We exhort you in these words that the image and crosse be taken from thence, with that veneration which is worthy.* And in an other place writing to one Secundinus, who had sent vnto him for the image of our Sauour, his words be these: *I knowe verilie that you doe not therefore desire the image of our Sauour, that you may worshippe it as though it were god: but that by remembrance of the sonne of God, you may wax warme in his loue whose image you see. And we shall prostrate before it, not as it were before the diuinity.* What hath Bell gott by vouching the authority of S. Gregorie? About the retayning of images in Churches, he is directly against him, as he can not deny: concerning their adoration also he nothing helpeth him, but teacheth that, which nothing pleaseh his reformed spirit, and therefore true it is not, that he reproued the worshippe dont to images as Bell affirmeth, speaking of that worshippe which the Church alloweth, as the minister would haue his reader to thinke: for the other worshippe we detest as much as he.

Albeit sufficiēt hath been said, to shewe that he wrongeth S. Gregory, yet is not this the vntruth which I intended here especially to note, though willing I was, to purge our Apostle from his false imputa-

putation: but it is touching a learned scholeman,
 one *Gabriel Biel*, whom moſte notoriously he ſlaun-
 dereth writing thus. *Yea Gabriel Biel a religious Po-
 liſhe frier and a very learned ſchole doctōr, who liued longe
 after Gregory and Serenus, euen one thouſand ſower hundred
 eighty and ſower yeares after Chriſt, doth ſharply in-
 uaign and reprove the worſhippe done to images.*
 This I challenge for a groſſe vntruth. Where doth
Biel thus ſharply inuaign, & reprove the worſhip-
 pe done to images, he quoteth him in *Can. Miſſe
 lect. 40.* Where nothing is handled of any ſuch ſub-
 iect: it may be he would ſay *lect. 49.* A ſmall fault
 eſpecially in *Bell*, being one of ſuch knowē truth
 that he neuer vſeth any ſuch ſlightes, vnleſſe it be
 for the better paſſage of the Goſpell. To lette that
 paſſe, why hath he not cited his words? he may pre-
 ſented what reaſon he pleaſe, but he muſt giue me leaue
 to thincke that there is none other, ſaue only that
 he knewe not truly where to finde them: he ſhame-
 fully ſlaundereth *Gabriel Biel*, he is ſo far frō ſharply
 reprovoung worſhippe done to images, that he
 teacheth plainly, that they are to be worſhipped.

That learned man, propoūdeth two opiniōs con- *In can.
 Miſſe
 lect. 49.*
 cerning this matter: the one of them that hould,
 that the image is to be honored with the ſame ho-
 nour which is due to the *prototypon* or firſt ſample: &
 after he hath brought authorities for that, with an
 explicatiō of the ſame, he cometh to the ſecōd opi-
 niō, which ſeemeth cōtrary to the former, teaching
 that images are not permitted in the Churches to
 be adored, but to the end that the mindes of faithful
 people, may be ſtirred vp to reuerence and honour
 thoſe whom they repreſent: & this opinion *Gabriel*
 ſuppoſeth

supposeth to be *Holcotes*. Having deliuered these two opinions, *betwixt which* (as he saith) *there is more disagreement in wordes then in the thinge it self*, and disputed of them both, and the operation of our soule, as well in respect of that which is represented by the image, as the image it self, he concludeth in this manner. *But the question* (quoth he) *is, whether that act or operation by which I am carryed to the image, ought to be called adoration: to which I say, that it is called adoration analogically and improperly, & not properly, because it is in respect of a creature*. In which wordes *Gabriel* houldeth that images may be adored, though not properly, that is with that honour and adoration peculiar only to God, called *Latria*: but with a lesser kind of adoration, which he calleth *Analogicall* or *improper*, because it is infinitely inferior to the former, and due only to the image, for that respect and relation, which it hath to that which it doth represent. Iudge now (good reader) whether *Bell* hath not most grossely slandered him, when so confidently he auoucheth that he doth, *sharply inuaigne and reprove the worshippe done to images*, when as he is so far from reproving it, that he alloweth it in manner before specified.

Cap. 18.

An other thinge here occurreth worth the notinge, and that is whereas *Bell* hath the same matter on foote in the pamphlet of his *woefull cry*, (as his mannner is of the same very matter to make diuers bookes) he citeth as *Gabriels* words, those which be not his, but rather *Holcots*, though alleadged by *Gabriel*, which also he doth interpret to a good sence, as before was sayed. But here without euer setting downe any wordes of *Gabriel* at all, he maketh

maketh him sharply to inuaighe against the adoration of images (when no such sharpe wordes he both or can name) and so iniuriously abuseth him both in the one place, and the other, so little respect carrieth he to religion or fidelitie, though he would seeme to be the only sincere teacher, and of the moste tender conscience in the whole worlde.

Bels x v i. Chapter.

Of Church seruice in the vulgar tongue.

THE LI. VNTRVTH,

TO proue that the publique seruice of the Church, ought to be in the vulgar tongue, he citeth the names of many authors, withoutauer setting dowue their sentences, thinking it sufficient to referre the reader to his *Survey* where he hath laid out their words at large. Howe truly he behaueth, himself in diuers of them, I knowe not, hauing not viewed the quotations, partly for that my purpose is not to examin his whole *Triall*; partly for lacke of tyme, partly for that some of them make not so much as any outward shewe against vs: & therefore a vaine labour to bestowe any tyme that way. One only will I speake of, and that shall be of *S. Gregory* our blessed Apostle, whom Bell abuseth so grossely, that it can not but appeare straight to the eye of the attentie reader: for he bringeth forth his formall words, and then prosecuteth

Survey
pag. 477.

Lib. 7. ep.
25. cap. 63.

them with a false glosse directly repugning to his wordes. Pope Gregory himself (quoth he) confirmeth this doctrine in these wordes. *Sed & Dominica oratio apud Grecos ab omni populo dicitur, apud nos autem à solo sacerdote.* Furthermore among the Greekes, all the people say the Lords praier, but with vs, the Priest alone saith it. This proueth not that the publique seruice of the Church was in any other language, then in the sacred tongue of the Greek, Latin, &c. for the Grecians might vnderstand the Priest though their seruice were in Greke, because that tongue was to them the vulgar and common. But suppose that it had been decayed, that it was not vnderstood of the common people, yet might they say the Lords praier with them, for generally all Catholickes at this tyme though ignorant of the latin tongue, can say our Lordes prayer in latin, & so might now say it together with the Priest, did the custome permitte it.

But I inuite here the good reader, to the noting of a pretty slight; otherwise called a false pranke of Sr. Thomas. After the former wordes of S. Gregory, he addeth this glosse of his owne, flatte opposite to the text. *Behold (quoth he) this Gregory liued fve hundred and ninty yeares after Christes sacred incarnation, & yet in his daies the people of Rome prayed with the Minister euen in the tyme of masse.* S. Gregory telleth vs, that the Priest alone said the lords praier: Sr. Thomas maintaineth out of those wordes of S. Gregorie, that the people praied with the minister euen in the tyme of masse. What may not this mā proue or disproue, when a father affirmeth one thing, he can without all conscience, not only collect an other much different, but also the flatt contrary.

Tha

That the publike seruice of the Church was
in auncient tyme in that tougue which the people
commonly vnderstood not, omitting other argu-
ments, I will proue it briefly out of the practise of
our countrey, in which the masse was alwaies
in latin, from the first conuersion, vntill our owne
memory, Yf Bell deny this, lett him for that great
skille which he hath, in hunting out the originall
of Poperie and superstition, tell vs at what tyme,
betwixt the first conuersion, and the late daies of
Edward the sixt, the vse of latin seruice crept in.
Shal we thincke that *S. Gregory*, whom Bell confes-
seth to haue been *an holy Bishoppe indede*, would euer
haue permitted that custom to haue been brought
into our countrey, if he had thought it supersti-
tious & wicked, nay if he had not reputed it requi-
site, good, and Apostolicall.

Woeful

cry pag.

62.

Survey

pag. 187.

More then fower hūdred yeares before the time
of *S. Gregory*, the auncient Bryttaines receatied the
same manner of seruing God, from the blessed
Pope and martyr *S. Eleutherius*, that is in the latin
tongue, which appeareth first, because *venerable Bede*
reporteth that there was not any materiall diffe-
rence betwixt *S. Austen* sent by *S. Gregory*, and the Bri-
tain Bishoppes, saue only in Baptisme and the ob-
seruation of Easter. Secondly, for that certaine it
is, that they had also since *S. Austens* tyme, the masse
in the latin tongue: but to thincke that if they had
bene once in possession of the seruice in their
owne vulgar language, that they could haue bene
brought from that without infinite garboils, espe-
cially the opposition betwixt them, and the En-
glish Saxons, in auncient tyme considered, or that if

Lib. 2. hist.

cap. 2.

any such contention had fallen out, that it could haue bene omitted by the curious pennes of our historiographers, it were greate simplicitie once to surmise. Wherefore what followeth, but that they receiued that custom at their first conuersion which was within lesse then two hundred yeares after Christ: and consequently that by Bels allowance, and the common computation of others it is sounde, Catholicke, and Apostolicall, and not any rotten ragge of a newe religion, as this ragge master gableth: and that on the contrary, to haue the publike seruice in the vulgar tongue is a newe patch of Protestanisme, fetched from *VVittenberge* or that mart of Martinists, the holy city of *Geneua*.

*A short admonition concerning Bels
eleuen chapters following.*

THese chapters I shall soone dispatch, seing they concerne not any weighty points of religion, but ceremonies, and such like: in which the Church hath authority to ordaine, and abrogate, to make, or repeale lawes, as shall seeme most meete for the honour of God, and the edification of Christian people. For prooffe whereof I could alleage many Protestants, but I will content my self only with one, whose authority the minister will not refuse being a deere friend of his owne, the first letters of his name are Thomas Bell, who in a booke sett out not long since against

against the Puritanicall presbitery, called by him
The regiment of the Church, disputeth earnestly for
the authority of the Church in thinges indiffe-
rent, namely in his seauenth chapter, where he
deliuereth these two Aphorismes. *The first of things*
de facto altered in the Church: for prooffe whereof he
reckoneth vp fixe particular pointes recorded in
scripture yet chaunged by the Church. The first
is to receiue the communion in the morning,
though Christ did it after supper. The second is, to
celebrate it in leauened bread, though Christ did
it in vnleauened bread. The third is, that the Apo-
stles receiued the communion sitting, but now it is
receiued kneeling. Fourthly, Christ promised wa-
shing of feet, which is now omitted. Fifthly, the
Apostles commaunded abstinence from bloud, and
that which is strangled: and yet the Church hath
abrogated that decrec. Sixtly, *S. Paul* prescribed
prophefying to be done with bare head, yet small
account is made thereof.

*The second aphorisme is of thinges not expressed in scri-
pture, and yet decreed by the Church to be obserued and
kept*: and this he proueth by the dedication of
Salomons temple, for seauene daies: and out of
the festiuall daies appointed by *Mardocheus* and
the *Machabees*: and afterward vpon this ground
in his eighth chapter he iustificieth diuers thinges in
particular instituted by the Church: as the obser-
uation of festiuall daies, kneeling at the commu-
nion, Surplesses, Tippetts, and square capps, the
ring in marriage, and such like.

This being so what an old house hath this mi-
nister brought vpon his owne head; neuer did old

Elderton so tickle the Iesuits with gentle iyrks, as *Sr. Thomas* hath provided rodde for the runnigate of *Rasfall*; for if he inferre against our ceremonies as he doth, because they were instituted since Christ, though very auncient, that they be rotten ragges of the newe religion: what shall become of their ceremonies, which either be borrowed from vs, or of far later date? what can they be els, but pild patches of Protestanisme, and rusty raggs of the reformed congregation? nay what must their communion booke it self be, neuer heard of in the whole world, till the late daies of king *Edward* the sixt, and drawen from our *Portesse* and *masse* bookes, as the thing it self speakerh, and their *Geneua* Gospellers often cast in their teeth? Was euer braue Ministers wittes so misledde by I knowe not what night ghoſte or colepixen, as to say that in one place with good grace, which in an other turneth him to great shame and disgrace: where is nowe *Sr. Thomas*, and how beates his pulse? are ceremonies instituted since the tyme of Christ and and his Apostles rotten ragges or no? if not: why is he so hotte on foot, to persecute them so eagerly, and intertaineth them with such homely termes? if they be rotten ragges, as here he saith, how can he defend the English congregation, that ruffleth in such raggs, or himself that disputeth for the authority of the Church in that case, or with what face can he euer looke vpon the *Geneua* generation of the mocking Martinists? Certainly were he not habituated to chopping of faiths, and chaunging of religion, and that careles contempt had armed him to digest any disgrace, these newes were able to bring

to bring the panges of death: but he that hath swallowed down mil-stones, wil neuer make bones at such small choking oysters. How his Regiment of the Church, written against Puritanes agreeth with The triall of the newe religion published against Papists, or this with that, be curious points of scrupulosity. Bell careth neither for contradiction, nor conscience, but only seeketh the glory of God and the aduancement of that Gospell, which for the tyme present, and duringe the same reuelation, he firmly beleueth to be the euerlastinge truth. But to runne ouer some of his chapters a little more in particular.

Bels booke
kes con-
trary one
to an
other.

Bels xvii. Chapter.

Of the antiquitie of Popish masse and the partes thereof.

THe minister very profoundly scoffeth both at other parts of the Masse, and also at these following, writing thus. Gregory added the Kyrie eleyson. Telesphorus Gloria in excelsis Deo. Gelasius the collectis. Hieronymus the Epistle and Gospell. The Creed was receiued of the Nicene Councell. Pope Sergius the Agnus Dei: after which he concludeth both of these and others which he there mentioneth, as the Introite, Halleluia, the commemoration of the dead, Incense, and the Pax in this manner. This being so, I can not but conclude that euery patch and peece of the Romishe Masse is but a rotten ragge of the newe religion So earnest he is to make euery peece of the Masse a rotten ragge, that he hath

he hath also made many parts of their owne Communion booke patches and peeces, and rotten ragges, (to the great exultation of all truly deuoted to the Geneua discipline) in which *Kyrie eleison. Gloria in excelsis.* The Collectes, Epistle and Gospell, Nicene Crede, and *Agnus Dei* be founde no lesse then in our Masse bookes. I omitte here how falsely and blasphemously, he concludeth euery peece of the Masse, to be rotten ragges: for are the words of consecratiō, the most essentiall part thereof, which came not from any man, but from the institution of Christ himself, as also the *Pater noster*, rotten ragges? who durst say it but Sr. Thomas.

And here by the way, the attentiu reader may easily answear a common and friuolous obiection of the Protestāts, that maruaile how we make the Masse the sacrifice of the new testamēt to haue bene ordayned by Christ himself, when as *Durandus* & others, note at what tyme, and who they were, that composed the parts thereof: when as neither *Durandus*, nor any other make the essentiall and very substantiall part of the masse, that is the wordes of consecratiō, to haue come from any other then the sonne of God: but they speake of the accidentall parts thereof, to witt either deuoute prayers, or ceremonies, which we willingly graunt to proceede from the institution of Christes Church.

The like may be said of the Protestants communion, which they pretend to deriue not from any other, then Christ himself: and yet many of their praiers & ceremonies which accōpany that actiō, they can not shewe out of Gods word, but must confesse to come from later institution, & can not
finde

finde more auncient authors then be alleaged for ours, the moſte of which liued more then a thouſand years ſince, and be glorious Saints in heauen: and therfore what doth Bell, and ſuch like Miniſters, that deride the ceremonies and parts of the Maſſe, but frump and flout at ſacred and venerable antiquity from whom they come, as Sr. Thomas here confeſſeth: and mocke and mowe at their owne communion booke and partes thereof, being borrowed frō vs, or in what they differ can ſhewe no greater antiquity then the late daies of *Edward the Sixt*, at what tyme diuers miniſters did hammer them in the forge of their owne inuention.

Bels XVIII. Chapter.

Of the profounde myſteries of Popiſh maſſe.

IN this chapter the miniſter maketh himſelf ſome paſtime for that one ceremony vſed in former tymes, is now giuen ouer and out of uſe: as though the Church hath not that authority as before out of Bell was proued. The Engliſhe congregation, allowed by act of Parla-mēt in kinge *Edwards* time the newe communion booke, for ſound and agreeable to Gods word: & yet was it in the ſame kings daies, and not long after abrogated, & a newe deuised, not only differēt in ceremonies, but alſo in points of more importance. For exāple: in the firſt cōmunion book, in the ſupper of the Lord or newe maſſe, (for that name alſo they mention) they pray for the dead, ſaying: *VVe commend vnto thy* Fol. 116.
mercy

*Praier for
the dead
in the
first En-
glish com-
munion
booke.*

mercy o Lord, all other thy seruants, which are departed hence from vs, with the signe of sayth, and nowe do rest in the sleepe of peace. Graunt vnto them we beseeche the, thy mercy and euerlastinge peace, &c. But this doctrine was straight reformed, and no such thing found in the next. And the minister himself in one Queenes daies chaunged his sayth twice, and would I make no doubt chaunge it twice more, if any newe and pleasing reuelation should blowe in the skye. He and his congregation, that haue made so maine mutations no waies maintainable, may be silent with shame, and not speake of the change of a small ceremony, which both according to vs and himself, is lawfull, and may be done by the Church, as the honour of God, and edification of others shall require the same.

Bels XIX. Chapter

Of kysinge the Popes feete.

THis chapter of his, flingeth at the kysinge of the Popes feete, which yet he confesseth here an Emperour to haue done, nine hundred yeares agoe. Let him answer what I wrote of that point in the *Forerunner*, (for in his *Funerall* he hath not done it, which yet is the pretended answer to that treatise) or for shame commaunde the clapper to silence.

*Pag. 43.
See also
the Dole-
ful knel.
pag. 148.*

Bels

Bels xx. Chapter.

Of prayinge vpon Beades.

Here the minister runneth vpon Rosaries, and praying vpon beades, making the beginning thereof some five hundred years agoc, before that tyme he saith *the people of God vsed altogether godly booke of praier.* And what praier I belech him did they vse, that could not reade at all, or doe now amongst them which lacke that skille? of which sort the number is not fewe. This inconuenience with ys is auoided by sayinge of the beades, which none so ignorant but can vse, and so fruitfully spend their tyme. Mary with the Protestants they must vse bookes, that can neuer a letter on the booke, or praye by speciall reuelation. As the Church setteth forth diuers bookes of praier, for the benefitt of them that can reade: so may she institute the beades, for those that can not. Let him shewe, that the praier vpon the beades be not good, or that no manner of praier though good may be vsed, which was not in the Apostles tyme (neither of which he will euer be able to shewe) or els all his babling against the beades is not worth a rotten beade. Thomas Sternhold, Robert VVisdome, and such like, haue inuented long since the coming vp of the beades, the harmonious canticles of *Geneua* psalmes: will be for all that say as he doth of the beades, that the rehearfall of the originall is a sufficient confutation, and call them a rotten ragge of the newe religion. Verily I will not deny, but he may do it truly
were

were it not that their religion indcede is so newe that the ragge as yet can scarce be rotten. The very same obiection, which he maketh against the beades, may proceede against the very communio book it self, and that far more iustly, seing it is a la crabstocke of their owne planting, as before hath bene said. It were better for him to looke vnto his owne fripperie and the cast canions of the congregation, then to meddle with the sacred wardrobe of the Catholique Church.

Bels XXI. Chapter.

Of chaunging the Popes name.

IN this chapter, he doth reuell at the chaunging of the Popes name: which no question is a fundamentall point of religion. Yf our Sauour Christ constituting Simon head of the Church chaunged his name, and called him *Peter*: what inconuenience or absurdity is it that the Pope assumed to that dignity, should imitate the same, and make choice of some one of his predecessors names, thereby to be stirred vp to follow his vertue and solicitude, in gouerning the Church of Christ. Bels himself did but Apostate from his religion and Priesthood, and he had straight a newe name, *M. Thompson* forsooth the Queenes pensioner, and yet is he carping and cauillinge at chaunginge of names, vpon far better grounde and reason.

Yonn. 1. v.

42.

Math. 16.

v. 13.

Bels

Bels xxii. Chapter.

Of the Paschall torch.

THis chapter of his, is directed against the auncient and laudable ceremony of the Paschall torch, into which vpon Easter eue be inserted five hallowed graines of frankincense crossewise, to signify vnto good people, how our Sauour Christi at that tyme rose from death, with his five wounds, and appeared sundry tymes: for representation whereof it is lighted at certaine tymes, and vpon Ascension day at the Gospell, after the Ascension of our Sauour into heauen is readd, that taper is put forth, and not any more vsed. What is there in this ceremony, that may offend any that loue Christ, and desire to remember the benefits which he hath bestowed vpon vs? But it was inuented first (saith Bell) by Pope Sixtus, almost twelue hundred years agoe: what then, the more auncient it be, the more venerable also it is, and therefore little doth it become his ministerhippe, so lightly to contemne it, especially himself graunting as hath bene said, that the Church hath power to ordaine ceremonies, and being himself a member of that congregation, which had the first beginnunge more then a thousand years after.

K**Bels**

Bels XXIII. Chapter.

Of the Popish Pax, and mysteries thereof.

IN this chapter, he is out of charity and all peace, with the ceremony of the Pax, giuen in Masse a little before the sacred communion, both to signify, and also to putte good people in minde that none ought to approache vnto that heauenly banquet but with peace of mind, and charity towards God, and their neighbour: which ceremony as it is holy and good, so haue I heard it much like of some Protestants. The institution thereof Bell referreth vnto Pope *Imocentius* the first, who liued according to his owne account in this place twelue hundred years agoe, and therefore the more to be esteemed. But the principall thing that disgusteth the minister is, for that the Pax is not giuen in a Masse for the dead: the reason whereof as he saith *Durandus* assigneth, for that the dead are not now in the troubles of this world, but rest hence forth in the Lord. At which reason as ridiculous, the ridiculous minister maketh himself much sport. For if the withholding of the Pax (quoth he) doth signify their rest in the Lord, then doubtlesse is the Masse idolatricall, which is offered for their purgation. Again if the soules be in Purgatory and so stand in neede of the Masse, then is their ceremony false and phantasticall, which signifieth them to be at rest.

Lib. 4.
cap. 53.

To this

To this fearfull and horned argument of his I
answear, that the Soules in Purgatory, be in mu-
tuall peace and charity one with an other, and
without all fear of falling from that happy state,
and this signifieth the withoulding of the *Pax* or
kisse of peace in a masse for the dead: yet are they
not in rest from those torments, which the iustice
of God inflicteth vpon them for their former
synnes, and so we pray for their rest in this kinde,
and offer vp the sacred hoast for their purgation,
and release from those paines. What is now beco-
me of his dilemmaticall argument? the hornes
haue missed vs, and be runne into his owne sides.
The rest of his chapter is the degorging of his mali-
ce against religioⁿ men, not worth the answearing.
Some thing notwithstanding he may heare he-
reafter if God send life and meanes.

Bels XXIIII. Chapter.

Of the Popes Bulles.

HERE he talketh of the Popes Buls, which as
he saith began to be sealed with leade, in the
yeare seauen hundred seauenty two: is not this a
waighty point of diuinity meete for such a Rab-
bin as Bell? and what if they had neuer bene so sea-
led with leade at all, but with waxe only. The
poore man lacketh matter when he maketh his
wittes to worke vpon so meane a subiect.

Bels xxv. Chapter.
Of the Popish Agnus Dei.

THE LII. VNTRVTH.

*Suruey
epif. De-
dicat.*

*Suruey
pag. 492.*

HIs five and twentyth chapter talketh much against *Agnus Dei*, though he confesseth that he can not finde out their originall which is no smal marvail: for in his *Suruey* he promised liuely to discover, *when, where, and by whom, and vpon what occasion*, all Popishe errors, heresies, and superstitions, haue crept into the Church: and yet in the same booke he intreated of *Agnus Dei* (from whence he hath borrowed, what here he writeth) but telleth not when, nor by whom, nor vpon what occasion, they crept into the Church: and in this place although he graunteth franckly, that he is ignorant of the first author, yet he affirmeth confidently, that they began of late yeares. The Church of God (quoth he) *was aboue a thousand two hundred yeares, without the vse or knowledge of this Agnus Dei*. And he noteth the tyme in the margent, of the first beginning thereof, thus. *Ann. Dom. 1247.* that is in the year of Christ, a thousand two hundred fourty and seauen: and his followers, if any he hath, may securely beleue him, for though he neither proueth what he saith, and beside confesseth that he readeth not who was the author, yet he assureth all his good people, that they be of no greater antiquity then he affirmeth. Where he had it, or howe he knoweth so much, that

little

le importeth, they must captivate their vnderstandinge, and thinke that he may haue reason for what he saith, though none of them can do it.

Thus Bell like an other *Pythagoras*, may preach to his owne disciples, but he must giue vs leaue, to examine his Ministership, where he founde this doctrine which here he deliuereth: Verily good reader no where els, but in his owne storehouse. A shamelesse vntruth it is, and contrary to the knowledge of his owne conscience. For the booke of the Sodality, which he quoteth twice in this chapter, not only bringeth very good reason, to shewe that it is passing auncient, as instituted in the first springe of Christian religion: but also in particular noteth, how Pope *Leo* the third, about eight hundred yeares agoe, bestowed an *Agnus Dei* vpon the Emperour, Charles the great.

The auncient booke also called *Ordo Romanus* the author whereof, that did gather it together, *Baronius* affirmeth the more constant opinion to be, that it was *Gelasius* the Pope, who liued about an eleauen hundred yeares agoe. In this auncient booke, mention is made of *Agnus Dei*: for speaking of the Octaue of Easter commonly called *Dominica in Albis* (that is, the Sunday in whites, because those whiche were baptised on Easter eue, putte of those white garments, which they receiued at their Baptisme, as *S. Sermon. 110* *Augustin* noteth) he hath these wordes. In the same Sunday after the whites, that is in the Octaue of Easter, lambes of waxe in the city of Rome are giuen to the people,

people, by the Archdeacon in the Church after masse and the communion. This may serue to reprove the bould centiounes of the Minister, affirming their beginning to haue bene in the yeare a thousand two hundred fourty and seauen.

THE LIII. VNTRVTH.

PRoceeding forward in his declamation again *Agnus Dei*, he saith. *VVith this kinde of paltery stuffe* (such is the phrase of the paltery minister) *the world is so bewitched that infinit numbers do ascribe part of their saluation thereunto: which is an iniurious flaunder, taking it in that sence which I make no doubt he doth, and the ignorant reader quickly may. For the more playne explication whereof I say, that our saluation may be ascribed vnto diuers things though with great diuersity: Men liuing in this world and subiect to dayly sinning, may be said to haue vs. For this doing* (saith S. Paul to Timothy) *thou shalt both saue thy self, and them that heare thee.* And I can not perswade my self, that Bell would quarrell with any, that should say that he, or his bookes, had saued many. The principall cause of our saluation is our Sauour Christ, and his merits. Secondary and instrumentall causes are many things as the sacraments, and men that cooperate vnto our saluation: yea other consecrated things, as holy Water, *Agnus Dei* &c. though nothing comparable to Sacraments, may also in a good sence be said to helpe vs to obtaine saluation, by the merits of Christ, for as much as all holy things haue force to produce

1. Timothy.

4. v. 16.

and to produce supernaturall effects, as namely to chase
 away wicked Spirits, and to extinguishe the fiery
 brimstones of the enemy, which none will deny but
 to be the way to our saluation, and be the cause of many
 mans destruction, and so that which doth any
 waies cooperate, to preserve our Soule from the
 venomous infection of the deuil, may be said to
 sett vs forwards in the Way of saluation, and be a
 meanes though very remote, and in the vertue of
 Christs passion, to bring vs to heauen.

Albeit this doctrine thus expounded be sounde,
 and nothing preiudiciall to our redemption,
 wrought by Christ: yet in that sence which Bell
 meaneth it, and it is commonly taken of good peo-
 ple, I say it is most false, that infinite numbers ascri-
 be their saluation or any part thereof to *Agnus Dei*:
 and the reason is, for that when we speake of sal-
 uation, all generally vnderstand the principall
 cause, and first fountayne thereof, which is God
 himselfe, and the moste pretious merits of his holy
 life, and bitter passion, and not his sacraments,
 much lesse Sacramentales, and least of all such oc-
 casionall meanes, as often tymes notwithstanding
 diuine prouidence vseth for the conuersion of ma-
 ny. An other reason is, for that the Sacraments,
 the conduits of diuine grace, and all holy things,
 or what els soeuer, that any waies concurre to
 the good of our soule and saluation thereof, re-
 ceive their force and worke not any thinge, but
 in the merits of that most innocent lambe,
 which taketh away the synnes of the world: and
 so whatsoeuer herein is attributed either to sacra-
 ments, or men holy things, or what els you
 will,

will, redoundeth to the honour & glory of Christ from the infinite treasure of whole grace and merits all spirituall benefits, greater or lesser proceede and come. Lastly, for that thousand there be, that neuer sawe, nor perhaps euer heard of *Agnus Dei*, and yet notwithstandinge, be saued very well: which sheweth that when we speak of saluation, our intention and vnderstanding runneth to the principall cause thereof Christ Iesus himself, and not to the sacraments though without some of them none can be saued, much lesse such hallowed things, as *Agnus Dei*, without which any may be saued.

THE LIIII. VNTRVTH.

AN other thing that disliketh him about *Agnus Dei*, he deliuereth in these words. He that hath an *Agnus Dei* about him must beleue as he is taught by our Iesuits, that he shall be deliuered by sea and by land from all tempests, thunder, earthquakes, from haile, thunderbouldes, suddaine death and from all euill. For the iustification whereof, he referreth vs to the former book of the Sodality of the Blessed Virgin. He slaundereth the Iesuits most egregiously: they haue no such thing of belcuing the effectes he speaketh of, nay they insinuate sufficiently that these effectes be not infallible, when they write thus, in the same place. *VVherefore not seldom wonderfull effectes, not without diuine miracle doe followe: and againe. For as much therefore as experience doth passe often reache vs, that these things are graunted of God, these Agnus Dei*

Chr
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Dei are not rashly to be reiected, but to be carried about vs
with great deuotion. In which words they signify,
that diuers tymes they haue not any such effect,
and consequently they do not teache, that men
must beleue as he saith that such effectes shall fol-
lowe. And the reason heareof may be giuen, for
that such hallowed things, haue not any such for-
ce, by the expresse couenante or institution of
God, as the Sacraments haue, and therefore
worke not infallibly, but the vertue in them pro-
cedeth from the praiers of the Church, and deuo-
tion of those that vse them: Beside this it is not
alwaies haply couenient that we should be deli-
uered from such crosses and afflictions. Howbeit
Gods name be blessed, who in these tymes
when such miscreants as he speake their pleasure
both against other holy things, and alio *Agnus*
Dei, he hath vouchsafed to worke many straunge
and miraculous effectes, and that in our owne
countrey as I could in particular relate, might
I doe it as securely, as I may most truly.

Bels xxvi. Chapter.

Of Candlemas daye.

THE LV. VNTRVTH.

THis chapter is bestowed against the ceremo-
ny of bearing candles, in the feast of our
Blessed Ladies Purification. His words be
these. *The old Pagane Romans in the Calends of*
February, vsed to honour Februa the mother of Mars,

Lib. 1. cap.
6.

whom they supposed to be the God of battaile: the honour they did exhibit vnto her, was this, they went vp and downe the streets with candles and torches burning in their hands: in regard hereof, that the Christian Romans should not be inferiour to the Pagane Romans in heathenish superstition Pope Sergius decreed, that vpon the day of the Purification of the blessed Virgin, being the second of February, they should goe in procession with burning candles in their hands, thereby signifying the blessed virgin to be pure and free from synne. For proffe of this, he quoteth Durandus in the margent, whom notoriously he abuseth as also Pope Sergius. For Durandus is so far from saying that this was done, that the Christian Romans should not be inferiour to the Pagan Romans in heathenish superstition, as Bell writeth, that he affirmeth Pope Sergius to haue chaunged that Paganicall fashion in melius, into a better thinge: signifyinge playnely, that this ceremony was instituted for the abolishinge of that heathenish custome which is a thing so far from iuste reprehension, that on the contrary it is most highly to be commended, as a most religious pollicy, tending to the destruction of superstition, and encrease of piety and deuotion. Neither doth Durandus make this the only cause of that ceremonie, for he reckoneth vp six in all whereof this is the second in order.

Bels xxvii. Chapter.

*Of the doubtfull oath which Popish
Bishoppes make to the Pope.*

IN this chapter he complayneth, that whereas Bishoppes had free accesse to Councils to
speake

speake the truth out of the scripture in former
 tymes, Gregory the ninth ordayned, that none should
 haue voices in Councils, but such as swaie obedience to the
 Pope, and promised with an oath to defend his Canon lawes:
 adding that the expresse words of the oath the Reader
 may finde in the Downefall of Poperie: but he should
 withall haue added also here that the forme of
 that oath is iustified against his cauls, by one S. R.
 in his learned answear to that booke of his, where
 he sheweth that the like oath was made to Grego-
 ry the great. Bell nor hauing yet deuiled with
 himself what to say in his owne defence, dissem-
 bleth the answear, though in an other place of his
 pamphlett he confesseth to haue seene S. R. his
 booke, and so he is freshe vp with this oath, as
 though it had neuer bene answared, or he had
 neuer spoken of it before, when as he had it also
 vp in his *Morues*: and in his next worke not vn-
 likely but we may heare newes of it againe; such
 is his grace in writinge, and the great choise he
 hath of abundant matter.

Here I am to admonishe the good reader of
 newes, which I receiued lately, and that is after
 I had written thus much, Bels reply called *The*
Iesuits Antepast came piping hoat to mine hands,
 from the pallace of his kitching, in defence of his
Downefall against the answear of S. R. and therefor
 making no doubt but that he had at least attemp-
 ted, to batter in pieces all that S. R. had said in de-
 fence of that oath, and so spoiled also the grace of
 that which I had brought out of him, I thought
 good to take a taste: wherevpon I fell aboard
 with his *Antepast*, opened the dishes, and found there
 a mis-

Anno Dō.
 1229.
 Decret.
 Lib. 2. tit.
 24. cap. 1.

Art. 7.
 chap. 14.

Chap. 9.

Pag. 60.

Art. 30.
chap. 14.

Lib. 10.
ep. 31.
Baron.
ann. 723.
See eccl.
Toletan.
11. can.
10.

Antepast
pag. 147.

a miserable poore pittance, all the fatte through the cookes negligence being fallen into the fire: for S. R. disputeth for the lawefulnes thereof in this manner. *As for the oaths of Bishops made to the the Pope, the lawfulness thereof appeareth, because it is made with all Catholique Princes consent, and meant only in iust and lawfull things which are according to Gods lawe, and holy Canons, and it hath bene vsed aboute a thousand yeares agoe, as is euident by the like oath made by a Bishoppe vnto S. Gregory the great: and S. Bonifacius the Apostle of Germany and worthiest man that euer England bredde, did sweare when he was consecrated Bishoppe, to concurre with the Pope and commodities of his Church, in which words is contrayned that which I said in defence thereof. To all which this kitchin minister saith not one worde, and yet in great brauery he writeth thus. Say on good frier, thou shalt be heard with all fauour. To imitate his vaine, may I not rather say, it is not so Sir Lyer, thou hast curtaled away the beginning of his answeare of good moment, and very sufficient for the iustification of that oath in generall: is this to be heard with fauour? not so, but it is with coosenage to abuse the good reader, which carryeth with it a stinking fauour.*

The rest of that which he iangleth about the oath, I leaue to S. R. yet this will I bricfly say, that for as much I haue here readd, his answeare stādeth sound without the losse of any one droppe of bloud, notwithstanding the terrible Cānon short of *Bels Antepast*. And the principall of that which he mustereth together, for the refelling thereof, is con-

is containd in this *his Triall* (about which I nowe labour) in the eight chapter, where he intreateth of the Popes sayth. Let that be perused which I haue said before in the examination of that chapter, and it will some appeare that it is not the buckler of his *Antepast*, that can defend our newe cooke from the wounding of his old carcas.

Thus much of his eleauen chapters. Here for a conclusion, I must adde a word or two. The first is, that how truly or falsely he hath alleadged authors I knowe not, hauing perused the places of fewe, because the subiect was not waighty, but only of ceremonies or matters of small moment. The second is, which I noted also before, that grauntinge authority to the Church to ordaine ceremonies, he goeth against his owne doctrine, in calling them rotten ragges of a newe religion, & teacheth others how to entertayne those ceremonies which either they haue borrowed from vs, or els brought forth by a later generation. The last is, that whereas he confesseth many of our ceremonies to be very auncient, as the *Introit* of the masse, which was instituted as he saith by *Celestine*: the *Pax* brought in by *Innocentius*: and the *Paschall torch* ordained by *Sozimus*: (all which Popes liued about some twelue hundred years agoe) with what face or grace, can he speake so scornfully of them, calling them rotten ragges, when as disputinge against the Puritanicall fraternity, in defence of English ceremonies in his booke called *The Regiment of the Church*, antiquity is vrged, the practise of the Church inculcated, & with all his learning he laboureth to procure credit to their
ceremo-

ceremoniall lawes and institutions, as is euident out of all that treatise.

And to speake somwhat in particular, To proue the vse of the Surplesse or albe, he alleadgeth a Canon of the fourth Councell of Carthage which he doth highly extol in this manner. *At this Councell* (quoth he) *were present two hundred and fourtene Bishops, of which S. Augustin was one, and yet all those holy men, living in those dayes when no corruption of religion had crept into the Church, affirme constantly, &c.* Behould good reader the chaūgable conditiō of this Chameleon: The Albe or Surplesse is a commendable ceremony, and reuerent rite, because it was allowed in the tyme of *S. Augustin*, when no corruption had crept into the Church: but the Introite in the masse: the Pax: the Paschall torche, instituted by those Popes in *S. Augustinus* tyme, are rotten ragges, and intreated in all scornfull manner, though no other difference can be founde but only the ministers pleasure, hauinge one doctrine and other principles to followe, when he disputeth against vs, and another, when he argueth against the Puritanes, whom he calleth. *Cursed brooder, vntimely hatched, detested of God, and irksome to the world.* God open the eyes of good people, to take heede howe they followe the iangling of such a Bell, that can clincke what religion youe thinke, and committe their soules to the direction of suche a mutable minister.

*See his
Regiment
in the
Preface.*

*Bel cō-
uē-
dith
himselfe.*

I omitte here, howe before he would haue the Church straight after *S. Iohns* tyme to haue bene infected with errors, because that serued him well against vs in that place: here the Church was in

S. Augustins tyme, cleare from all corruption in doctrine, which was three hundred yeares after because it standeth him here in great stead against the Puritanes: for it were an infinite labour to pursue him in all his trickes, quirkles corruptions, contrarieties, and absurdities, himself saying that in one place, which he vnfaith in an other: promising that here, which els where he disproueth: sailing with that winde which bloweth, and making his commoditie of that which may help the present necessity. Such be the conditions of the reformed minister trusty Sir Thomas.

Bels xxviii. Chapter.

*Of the Popish fast of fourtie daies
commonly called lent.*

THE LVI. VNTRVTH.

MAny mad gambols doth the minister fetch in this chapter, and among others he will needs proue, that the lenton fast is hurtfull both to the soule and body, and disputeth out of *Hippocrates*, like a pretty pettifogger in Physike, to shewe that it is hurtfull to our health. This albeit I dot not doubt but it is a notorious vntruth, yet because it is not my profession to argue of any such subiect, I leaue him to the mercy of the Phisicians, who I thinke vpon the feeling of his pulse, are like ynough for the curing of such an extrauagant conceipt, to condemne him to *Hippocrates* bands.

Omittinge

Epis. ad
Marcel-
lam.
Serm. 6.
de Qua-
drages.
Sabbato
post Dom.
Quin-
quag. de
tempore
form 62.
Synne not
to fast in
Lent.
4. Instit.
cap. 12.
§ 20.
Censur. 5.
col. 686.

omittinge this, lett vs see what followeth. The fast of the auncient Church (quoth he) was free, voluntary, and not commanded by any lawe. An yntruth: for it was a tradition of the Apostles to fast in Lent, so not free. VVe (saith S. Hierom) in the whole year do faste one Lent according to the tradition of the Apostle. S. Leo callerh it also the institution of the Apostle to faste fourty daies: and S. Augustin thus exhorteth his auditors in the beginning of Lent. beseech youe moste deerly beloued brethren, that in this most conuenient and holy time, exceptinge the Sundais not presume to dine, vnlesse haply such a one, as sicknes doth not permitt to fast, because to fast on other daies is a remedy or reward, not to fast in Lent is sinne. Iohn Calvin speaking of the Primatiue Church saith, that the superstition of obseruation of Lent had preuailed euery where. And the Lutherane Centurists reprocue S. Augustin, for speaking in commendation of the Lenton fast: & in the same place, they write of him in this manner. And verylie in the third chapter of his thirtieth booke against Faustus the Manichee, he doth expressely say that thoroughout the world Lent is kept in the Catholique Church euery where with great diligence.

Heres. 75.

Heres. 53.

Lastly was not Acrius scored vp by S. Epiphanius and S. Augustin for an heretique, because he denyed the solempne and appointed fastes of the Church. And yet decree the Apostles what they will, about these Lent fasts, let S. Augustin call it a synne not to fast in Lent: Let Calvin and the Lutherans assure vs of the obseruation of Lent in the Primitiue Church: To conclude let S. Augustin and Epiphanius condemne Acrius of heresy, for maintaining freedom and liberry of fastinge: yet will Bell defend

Thou art free, voluntary, and not commanded by any lawe: how truly I say no more, but report me to that which hath bene said.

That which he bringeth concerning *S. Spiridion* his eating of fleshe in lent, all circūstances considered hurteth not vs, but maketh against himself: for we deny not, but that in some cases fleshe may be eaten without violation of that fast. But that holy *Spiridion* did most strictly obserue it, and that it was also the common custom of the Church, is gathered out of the same story, which doth condemne the licentiousnes of our fleshy Gospellers.

Bels xxix. Chapter.

Of the annulling of Popish wedlocke.

THE LVII. VNTRUTH.

VV Hatsoeuer saith Bell the Bishop of Rome, houldeth and defineth, that must every Papist hould, beleue, and mayntaine, as an article of his fayth. Though generally all Catholics do hould the Popes definitions to be infallible, and the contrarie opinion to be erroneous; yet is it not an article of fayth, whatfollowerh? what but that Bell hath abused the goode Reader with an vntruth. See before pag. 84. 85.

L

Bels

Bels xxx. Chapter.

Of the Popes pretended superioritie, ouer and
 aboue a generall Councell.

THE LVIII. VNTRVTH.

Chap. 15.
 v. 27.

BELL beginninge with false asseueration, to re-
 vs of the late opinion of the Popes superioritie
 ouer a generall Councell, interlaceth also an other
 shamelesse vntruth against the Remists. The Re-
 mists (quoth he) that Iesuited broode, tell vs plainly if we
 will beleue them, that there is no necessity of a generall
 prouinciall Councell, save only for the better contentation
 the people. Thus he chargerth them yet not norring
 any particular place: but I will helpe him: it is in
 their annotations vpon the Acts, where they write
 thus. If againe it be demaunded what neede is there to ex-
 pect the Countels determination, if the Popes or Sae Apostles
 iudgement be infallible, and haue the assistance of Gods
 so as the Catholiques affirme? we answere that for the Ca-
 tholike and peacable obedient children of the Church, it is
 comfort to haue such various meanes of determination, trial,
 and declaration of the truth: and that it is necessary for the re-
 covery of heretiques; and for the contentation of the weak,
 who not alwaies giuing ouer to one mans determination, yet
 will either yeld to the iudgement of all the learned men and
 Bishoppes of all nations, or els remayne desperate and con-
 demned before God and man for euer. And as I said before,
 this assistance of the holy Ghost promised to Peters See pre-
 supposeth humane meanes of searching out the truth, which

the Pope alwaies hath vsed; and will, and must vse in matters
of great importance by calling Councils, euen as here you see
Peter and Paul themselves, and all the Apostles though in-
company with the holy Ghost, yet thought it notwithstanding ne-
cessary, for further triall and clearing of truth, and main-
tenance of vniuersity, to keepe a Council.

Let these words of the Rhemists, be compared
with those of Bels, where he maketh them to say,
that there is no necessitye of a generall or prouin-
ciall Council; saue only for the better concentra-
tion of the people, and I leaue it to any whether he
hath not iniuriously slaundered them: yea this ve-
ry note of theirs in the margent. Though the See Apo-
stolike it selfe haue the same assistance, yet are Councils also
necessary for many causes, doth proclaime them inno-
cent from his false imputation: they acknowledge
the necessity of Councils for many causes: he affir-
meth them to teach no other necessity of them,
saue only for the better contentation of the
people.

This vntruth the minister had sett abroad
once afore, in his *Downefall*, and quoteth the place Pag. 128.
very orderly in this manner: *Rhems: test: in alt. 15.*
but being taken vp for halting by S. R. in his an- Pag. 418.
swer, and yet not willinge to giue ouer his slaun-
deringe of Catholique writers, he hath here
brought vs the same vntruth to light againe, but
without any note where this place might be
founde, hoping that by this newe kind of brandi-
shing it might passe with credit to the Gospell, and
not be so subiect to the controulment of the most
of his aduersaries.

Here I must admonishe the good reader as

In his
Antepast
pag. 158.

Alphonfus
lib. 1. cap.
2. fol. 4. l.

Pag. 84.
85.

before, that after this was written, and shortly
goe to the presse, I was grieved with Bels new
Antepast, wherevpon turning to see what he said
his owne defence for charginge the Rhemists
falsely, I found him to behaue himself in such pho-
tasticall fashion, that his friends can not but
ashamed of their Minister. Bell (quoth Bell himselfe)
chargeth you and your Rhemists truly: Thus he standeth
to his former assertion, but marke for Gods love
how effectually he doth proue it. It followeth. As
your religious frier (quoth he) Alphonfus de Castro shall be
the vmpier in this mystery: and he citeth straightwaies
after, these words of his, That the Pope alone without
the assembly of a Councell may erre in things pertayning
sayth, many diuines of good authority doe affirme, yea we
found that some Popes haue erred in sayth. Again if the authori-
ty of the Pope alone were as great as the whole Councell
fully and lawfully assembled, in vaine were so great labour taken
for the gathering together of a Councell. What can
Bell fetch from hence, to iustify his iniurious charge
of the Rhemists. Alphonfus is one of those diuines
that thinke the infallibility of iudgement to be in
Councell and not in the Pope alone, as before was
handled: and he bringeth this reason, because
otherwise (quoth he) in vaine it were with so great labour
to assemble so many Bishoppes together.
This informeth vs very well, what Alphonfus
his opinion was, but where doth he say that the
Rhemists teach, that the determination of a general
Councell is needlesse, saue only for the better
contentation of the people, because the Popes
iudgment is infallible: he speaketh not one word
of the Rhemists, that they should be of the same
opinion,

opinion, and no marvail, for he could not, being
dead many a faire day, before the Rhems testa-
ment was published. what can the reader here
thinke, pondering the matter attentiously, but
that Bell is giuen vp into a reprobate sence, when
with broad face he would defend one ly with an
other. I hope the indifferent reader though other-
wise affected to him, must in so apparant an vn-
truth either sentence him to haue offended of
mere malice, or els in his excuse pleade the
weakenes of his braine the cause of such crazed
conceits, of which the first can not but condemne
him: and the seconde, yf him selfe or his friendes
will confesse it, freeth vs from further labour of
answering.

THE LVIII. VNTRVTH.

THe minister maintayneth, that the opinion
of the Popes superiority ouer a Councell is an
*antient faith and doctrine, neuer knowne to the Church for
the space of one thousand fouer hundred and fiftene yeares
after Christ, that is to say vntill the generall Councell of
Constance: and how doth he proue this? it follo-
weth immediatly in Bell: Which Councell defined by
a firme and resolute decreas as a matter of faith that a generall
Councell was aboue the Pope. So the dexteritie of this
minister in disputing. He pretended to proue out of
the Councell of Constance that the superiority of the
Pope, was neuer knowne till that tyme: and he
proueth the cleane contrary. The Councell defined
(quoth he) that a Councell was aboue the Pope. What is
this to the superiority of the Pope aboue a Coun-
cell which he vndertoke to iustifie out of the*

Councell, and not only that, but also that it was neuer before. verily had Bell that care of his credit, which he ought, neuer would he suffer his discourse to passe abroade with such absurd and phantasticall connexion.

But not to speake any more of his little grace in formall disputinge, let vs come to the great gifte he hath in bould lyinge. *Cardinall Cameracensis* (quoth he) *Abbas Panormitanus*, *Nicholau Cusanus*, *Adrianus Pa-*
pa, *Cardinalis Florentinus*, *Iohannes Gersonus*, *Iacobus Almainus*, *Abulensis*, and other learned Papists generally, (the Iesuits and their Iesuited crewe excepted) doe all constantly defend as an vndoubted truth, that a generall Councell is aboue the Pope. In which words for a parting blowe, he clappeth two vnruths together. The first is, that the doctrine of the Popes authority aboue a Councell is no older then the Iesuits, for that sence his words doe plainly insinuate, The second is, that none teach it but the Iesuits & their Iesuited crewe, as he speaketh, both which shall be conuicued with one and the self same testimonies. Not to speake therefore of many learned men, that elther be nowe liuinge, or wrot since the name of Iesuits was of any fame in Christendom, for all these will be turned ouer for birds of that feather: I will name only those which shall hould the ministers nose to the grind-stone. Wherefore to begin. *S. Antoninus* and *Iohannes de Turre cremata*, neither of them being Iesuits but both of the order of *S. Dominicke*, nor yet Iesuited, as liuing before that name was heard of in Christendom, maintayne that the Pope is aboue a generall Councell.

To these learned men, I will adde the testimony of the

3. part.

lib. 22.

cap. 6.

Lib. 2.

cap. 93.

104. Sum.

me eccle.

sic.

of the Lateran Councell vnder Leo the tenth, which
 deliuereth the same doctrine in these words. That
 the Bishoppe of Rome, as hauing authority ouer all Coun-
 cels, hath full right and power to call Councels, to translate
 them, and to dissolue them, is manifestly certain, not only by the
 testimony of sacred scripture, the sayings of holy fathers, and
 other Bishoppes of Rome, but by the confessions of all the same
 Councels. Neither can Bell except and say, that this
 Councell was Iesuited where neuer a Iesuite was
 present: nay when as their Society was not yet
 begonne. For Bell telleth vs, that they began in the
 yeare of our Lord, one thousand five hundred and
 fourty, which was many years after the tyme of
 this Lateran Synode. Diuers other notable authori-
 ties might be produced, but these are sufficient for
 his condemnation. Only one remayneth which I
 wil adde, more potent then the former, especially
 in respect of Bell, and that is of himself, who when
 he saith that this doctrine was not knowen to the Church of
 God vntill the tyme of the Councell of Constance,
 grauntheth that then it began at least to be taught,
 and so neither proceeded from Iesuits or Iesuited
 persons, as being of longer standing by his owne
 graunte, False also it is, that this doctrine was not
 knowen to the Church before the tyme of the
 Councell of Constance. The glorious Martyr, our
 worthy countrey man S. Bonifacius saith, that the Po-
 pe is to iudge all and to be iudged of none, except he be knowen
 to erre from the faith. S. Gelasius an eleauen hundred
 yeares agoe is a witnesse of the same truth. Appeals
 (quoth he) may be made to the Apostolike see, from any
 part of the world, but none is permitted to appeale from that:
 and he speaketh not only of appealing from pri-
 uate

This
 Councell
 was hol-
 den in the
 yeare.

1513.
 Sess. II.

Survey
 pag. 135.

Dist. 40.
 cap.
 Si Papa

Epist. ad
 episcopos
 Dardania

uate Bishops, but also from a Councell, for he ad-
 deth after in the same epistle, that the Bishops of
 Rome haue loosed them, whom Councels haue vn-
 iustly bounde. And before we proued, how Pope
 Leo irritated, and made of no force, a decree enacted
 in the Councell of Chalcedon, which argueth his su-
 periority over the Councell. And so I conclude
 that not only in this point, but in so many before
 mentioned, Bell hath a rare talent in the art of
 ouerlashinge, as I report me to the particulars of
 this treatise.



THE CORRECTION OF *faultes escaped.*

Pag. 4. line 4. read: the

Pag. 7. line 17. read: No nor

it is to be imagined

Pag. 33. line 10. read: his mortal

Pag. 36. line 7. read: condemning

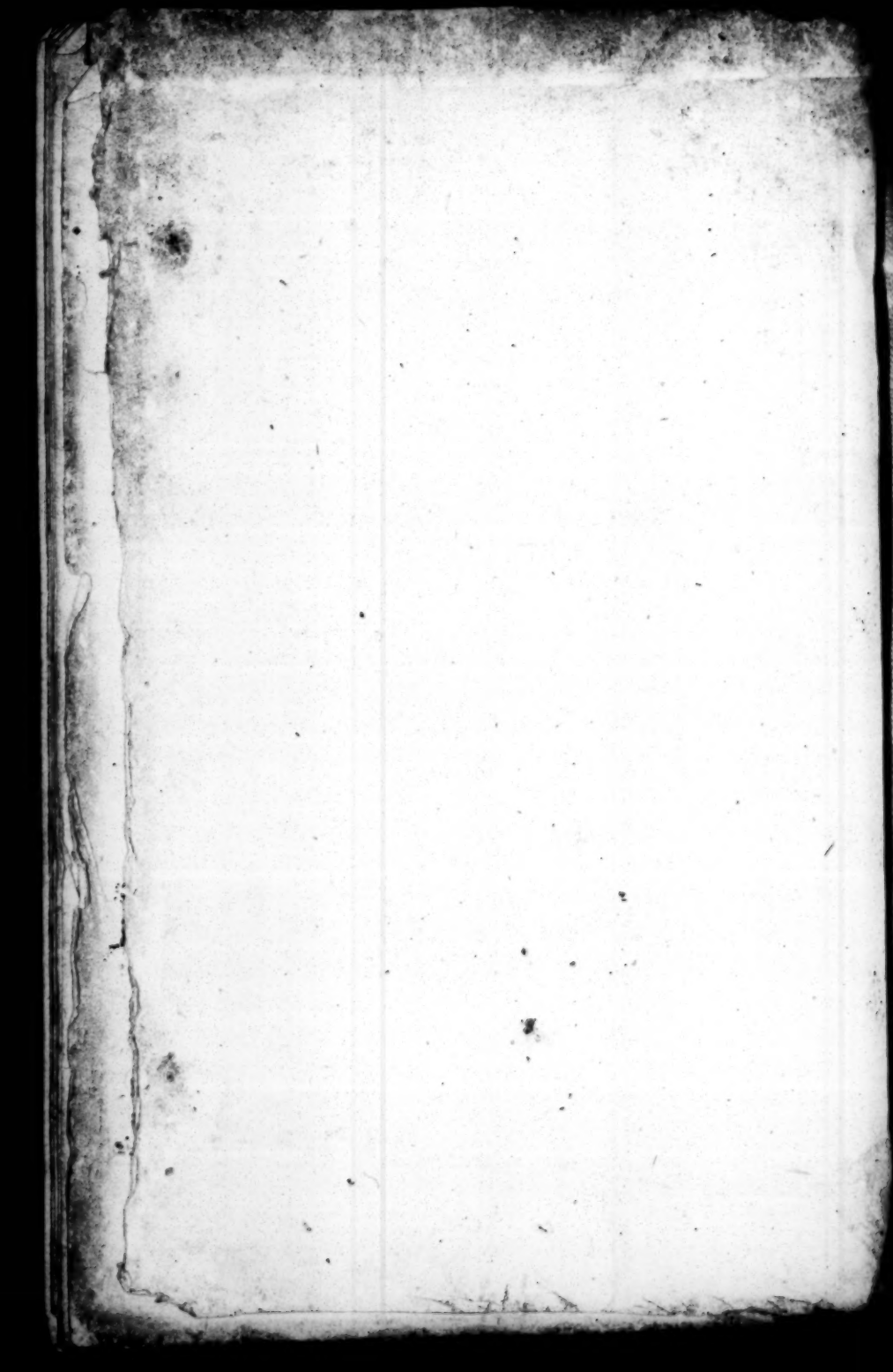
him so deeply

Pag. 41. line 31. read: alteration.

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